

Ch'ong-il Kim

**EXPOSITION OF
THE JUCHE IDEA :**

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EDITOR'S NOTE

On March 31, 1982 Comrade Kim Jong Il, Member of the Presidium of the Political Bureau, and Secretary, of the Central Committee of the Workers' Party of Korea, sent his treatise "**On the Juche Idea**" to the National Symposium on the Juche Idea held in celebration of the 70th birthday of the great leader Comrade Kim Il Sung.

In his treatise he gives an overall, profound exposition of the origin, philosophical, socio-historical and guiding principles of the Juche idea and its historic significance.

This treatise is a thesaurus in which all the ideological and theoretical content of the Juche idea is formulated in an integral system. It is a classic document which is of undying significance in deepening and developing the Juche idea.

The editorial staff is publishing this book in foreign languages to help the readers in their study of the treatise.

April 1983

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I THE ORIGIN OF THE JUCHE IDEA

In this part of the work the dear leader Comrade Kim Jong Il gives a comprehensive, profound exposition of the historical background, starting points, origin and the process of development and completion of the Juche idea.

a. The Creation of the Revolutionary Ideas of the Working Class Is Essential for Ensuring the Independent and Creative Activities of the Popular Masses, the Subject of History

Progressive ideas, revolutionary ideas of the working class, play an important role in the development of society and history.

The dear leader Comrade Kim Jong Il said:

"A progressive idea plays an important role in socio-historical progress.

"When the popular masses are guided by a progressive idea, they can be a powerful creator of history." (*On the Juche Idea*, Eng. ed., p. 2.)

Progressive ideas express the demands and interests of the popular masses, the subject of history, and accord with the law of development of the times.

The role of progressive thoughts lies in awakening the masses of people and rousing them powerfully to independent and creative endeavours. When the popular masses are guided by progressive ideas, they will become mighty creators of history.

Needless to say, not all progressive ideas play the same role in the development of society and history. Their roles differ in proportion to how they represent the aspirations and interests of the popular masses and how correctly they show the ways of struggle for their realization.

Human history shows that even before the emergence of the working class, there existed ideas which reflected the aspirations of progressive classes of society. However, owing to their historical and class limitations the role of the previous thoughts in social development was also limited.

* We can take for example Utopian socialism, a progressive thought which appeared in the early 19th century. The Utopian socialists not only sympathized with the social and class positions of the oppressed masses and cursed corrupt capitalism, but also put forward a new plan for socialist society in the interests of the popular masses. At that time, however, the working class was too young to be an independent class and their class struggle against capital was not yet virile. Owing to such limitations of historical development, their ideas were unable to scientifically substantiate the inevitability of the fall of capitalism and the necessity of victory of socialism, and failed to put forward the question of revolutionary overthrow of the domination of capital. Thus, their socialism remained a utopianism.

The revolutionary ideas of the working class are progressive ideas that play a great role in socio-historical development, because they correctly reflect the aspirations and interests of the popular masses including the working class and conform to the law of social progress.

Because they correctly reflect the aspirations of the masses and needs of the times, the revolutionary ideas of the working class give a powerful impetus to the development of society and history by arousing the popular masses, the subject of history, to the revolutionary struggle.

The revolutionary ideas of the working class are originated by distinguished leaders.

The dear leader Comrade Kim Jong Il said:

"The revolutionary ideas of the working class are originated by distinguished leaders.

"It can be said that the history of the communist movement spanning a hundred and scores of years is a history of working-class leaders creating and developing revolutionary

ideas, a history in which these ideas have been applied to transform the world." (*Ibid.*, p. 3.)

It is a great law that the revolutionary ideas of the working class originate with eminent leaders.

The reason for this is to be found in the position and qualities of the leaders. Distinguished leaders personify the aspirations and needs of the working masses including the working class and most thoroughly represent their interests. They have rare abilities to lead the liberation struggle of the working class to victory with a better knowledge than anybody else of the law of historical development, the urgent demands of the times, the historical mission of the working class and the ways of its fulfilment.

Therefore, the revolutionary ideas representing the interests of the working class and showing the ways of their materialization are only created and developed by distinguished leaders of the working class.

The historical experiences of the communist movement afford eloquent proof of this.

It can be said that the history of the communist movement covering a hundred and several tens of years is a history of working-class leaders creating and developing revolutionary ideas and a history of the transformation of the world through their realization.

In the mid-19th century Marx and Engels propounded Marxism illuminating the historical mission and the path of emancipation for the working class that had appeared on the arena of struggle. This stimulated the fight against capital and ushered in the international communist movement. Lenin developed Marxism and set forth Leninism in consonance with the new historical conditions when capitalism had entered the stage of imperialism. He thus inspired the working class and the rest of the people to the struggle for destroying the imperialist strongholds and winning freedom and liberation. This marked the beginning of transition from capitalism to socialism.

As the history of the communist movement extending for more than a century shows, the revolutionary ideas of the working class are originated and developed by outstanding leaders.

The great President Kim Il Sung authored the Juche idea to open up the age of Juche.

The dear leader Comrade Kim Jong Il stated:

"Our leader created the great Juche idea after acquiring a deep insight into the requirements of a new era when the oppressed and humiliated masses of the people became masters of their own destiny. Thus he developed their struggle for Chajusong onto a higher plane and opened up the age of Juche, a new era in the development of human history." (*Ibid.*, pp. 3-4.)

Based on a deep insight into the demands of our age, a new era entirely different from the preceding times, the respected President created the great Juche idea.

The new era is a historical era when the popular masses oppressed and humiliated by the imperialists appeared as masters of the world on the arena, hewing out their destiny independently and creatively.

Today the people of many countries are upholding Chajusong and following the road of Chajusong. This new age of Chajusong called for a new guiding idea which shows the road of struggle for the Chajusong of the popular masses. The urgent demands of the era of Chajusong came to be met only when the respected President authored the great Juche idea.

The creation of the Juche idea by the respected President is a great event in the history of humankind.

By founding the Juche idea, the respected President developed the struggle of the masses of people for Chajusong onto a new height and opened up the age of Juche, a new era in human history. Embracing the Juche idea as their guiding principle, the popular masses became the independent subject of history to carve out their destiny in an independent and creative manner.

Thus began the era of Juche, a new age of human history when the popular masses, as masters, wage a solemn worldwide struggle for national, class and human emancipation. Herein lies the immortal service rendered by the respected President Kim Il Sung, the great leader of the people in our age, the age of Juche.

b. The Process of Creation of the Juche Idea

The Juche idea was born of the urgent demands of the present age and the Korean revolution.

The dear leader Comrade Kim Jong Il said:

"A new age was approaching, in which the revolutionary movement made progress in a broad and diversified way on a worldwide scale."

"In order to advance the revolution under the new historical conditions, the working class and the people of every country, conscious of being the masters, had to solve all problems in accordance with their actual situation. In our country, this was a particularly important matter because of the peculiarities of historical development and the complexity and arduousness of the revolution. The Korean revolution demanded more urgently that the popular masses hew out the path of revolution in an independent and creative manner."

"The Juche idea was created on the basis of such a practical requirement of the Korean revolution." (*Ibid.*, pp. 4-5.)

The revolutionary ideas of the working class emerge as a reflection of the mature demands of history and the revolution.

The Juche idea was born of the demands of the new age when the revolutionary movement progresses in a diversified way on a worldwide scale.

When the great President Kim Il Sung embarked on the revolution, a new change was taking place in the struggle of the working class and the popular masses against exploitation and oppression.

On the world arena, socialism, which had won its first victory, was exerting a great influence and the revolutionary struggle of the working class against the oppression of capital and the liberation struggle of the peoples in colonies and semi-colonies to attain national independence and defend sovereignty were intensified sharply. At the time, the imperialists increased their oppression and plunder of the people in an attempt to stop the revolutionary advance of the masses and to get out

of the serious political and economic crises they were going through. The more vicious the imperialist schemes became, the sharper the contradictions and antagonism between revolution and counter-revolution grew in many countries.

Where there is exploitation and oppression, there will always be the revolutionary struggle of the people.

The masses of the people whose sovereign rights had been trampled upon by the imperialists and colonialists for a long time rose in a struggle for class and national liberation. In particular, the liberation struggle of the peoples in colonies and semi-colonies against imperialism and colonialism assumed worldwide dimensions.

Thus came the new era when the revolutionary movement of the masses for Chajusong would develop in a diversified way throughout the world.

In order to advance the revolution under such new historical conditions, the working class and other people of each country had to solve all problems with the awareness of masters in keeping with their realities. In other words, the new historical conditions demanded that the path be shown for the people of each country, the subject of their own revolution, to make revolution in an independent and creative manner.

The Juche idea originated precisely from this new demand for the establishment of Juche in the revolutionary struggle of the working class and the popular masses.

In Korea, more than in any other countries, to establish Juche was especially important because of the peculiarities of her historical development and the complexity and arduousness of the revolution.

In Korea which is located between great powers, flunkeyism appeared long ago to hinder the country's development. Flunkeyism implies a servile spirit marked by worshipping and kowtowing to big powers and a spirit of national nihilism which means looking down unconditionally on one's own country and people. One who is infected with flunkeyism will not think to get on one's own feet but only look to others for help. It is entirely because of flunkeyism that in the bygone days Korea was swallowed up by Japanese imperialism and that the early communist movement in Korea followed a tortuous course and went down in the end. Because of such historical peculiarities, to establish Juche was especially important in Korea.

In addition, the Korean revolution was unprecedentedly complex and arduous from the outset. The Korean people had to fight against the wicked Japanese imperialism with no rear of state, procuring everything necessary on their own, and to conceive the line and methods of struggle and strategy and tactics of revolution with their own brains. The Korean revolution that had to negotiate a rough, untrodden path, urgently demanded that the masses of the people, its masters, hew out the path of revolution in an independent and creative manner.

The Juche idea was created as a reflection of such practical demands of the Korean revolution.

As to the origin of the Juche idea, it has two starting points.

The question of the starting points is of importance in understanding the essence and contents of the Juche idea.

On the basis of a scientific analysis of the drawbacks inherent in the Korean national-liberation movement in the 1920's, the great President Kim Il Sung shed light on two revolutionary truths which gave cause for the creation of the Juche idea.

They are, first, that the popular masses are the masters of the revolution and only when one goes among them, educates and mobilizes them will he emerge victorious in the revolution. This means in other words that the popular masses are the subject of the revolution in every country.

The dear leader Comrade Kim Jong Il pointed out:

"In the first years of his revolutionary struggle, the leader saw through their mistakes and took a road different from theirs, the genuinely revolutionary road which led him to be among the masses and to rely on them in the struggle. He elucidated the truth that the masters of the revolution are the masses of the people and that when one goes among them to educate and mobilize them one will be able to register victory in the revolution. This is one of the starting points of the Juche idea." (*Ibid.*, p. 5.)

The revolution is a struggle to meet the masses' desire for independence by enlisting their strength and is also a struggle by which they free themselves. The masses of people are the masters of

the revolution and have the strength to propel the revolution. But the masses will not rise in the revolution of themselves nor can win victory in the revolution with folded arms. Only when they are armed with great revolutionary ideas and united into an organized political force, will the masses emerge victorious in the revolution. The duty of revolutionaries is, therefore, to go among the popular masses, educate, organize and inspire them to a struggle. The revolutionary forces should be fostered from among the masses, and all problems arising in the revolutionary struggle should be resolved by using their wisdom and strength.

However, the communists and nationalists who were allegedly engaged in the national-liberation movement in Korea in the 1920's gave no thought to going among the masses to educate, organize and arouse them to a revolutionary struggle, but, divorced from the masses, were only engrossed in the scramble for hegemony and empty talks. They did not unite the masses but divided them by factional strife.

In the first period of his revolutionary struggle, the great President saw through their mistakes and realized that one would get nowhere by only indulging in word play as they did. He took a road different from theirs, a genuinely revolutionary road which led him to be among the masses and to rely on them in the struggle. In this course, he clarified the truth that the masses of people are the masters of the revolution and, therefore, that only when one educates and awakens them and enlists their inexhaustible strength will he be able to register victory in the revolution. That the popular masses are the subject of the revolution is one of the starting points of the Juche idea.

The second starting point is that the popular masses who are the masters, should make revolution with their own conviction and on their own responsibility and that all problems arising in the revolution should be solved in an independent and creative way.

The dear leader Comrade Kim Jong Il pointed out:

"Drawing on serious lessons derived from such flunkeyism and dogmatism, the leader clarified the truth that a revolution should be carried out not by anyone's approval or instruction but by one's own conviction and on one's own responsibility and that all problems arising in the revolution should be solved in an independent and creative way. This is another starting point of the Juche idea." (Ibid., p. 7.)

The revolution in every country should be carried out responsibly by its own people in an independent manner and in a creative way in keeping with its specific conditions.

Since the revolution is carried out with each national state as the unit, the people in each country should make revolution with a sense of responsibility as the masters in an independent and creative way.

By nature, Chajusong and creativity are the essential requirements of the revolutionary movement, the communist movement. This movement means a struggle which the communists and the popular masses wage not by anyone's instructions or coercion but from their own conviction and by their own efforts to hew out their destiny.

The Korean revolution which opened the age of Juche demanded establishing Juche from the start, and it could not advance even a step unless it was conducted in an independent and creative way.

This was because it was a difficult and complex revolution involving the simultaneous fulfilment of the tasks of the anti-imperialist, national-liberation revolution against the formidable Japanese imperialists and of the anti-feudal, democratic revolution, and was also an arduous revolution which had to traverse an untrodden path.

It was all the more so because in those days flunkeyism was rife within the anti-Japanese, national-liberation and communist movements in Korea, hampering the advance of the revolution. The nationalists and pseudo-Marxists who copied from the evil practices of flunkeyism and sectarian strife which had brought ruin to the country in the past, were only placing their hopes on foreign forces. They dreamed of achieving independence by depending on foreign forces, instead of thinking to carry out the revolution by their own efforts. Those who were allegedly engaged in the communist movement at the time formed their own party or group and called at the Comintern to gain its recognition. And divorced from the realities, they sought to mechanically accept the established theories and copy from the experiences of others without taking into consideration the historical conditions and specific realities of Korea which was a colonial and semi-feudal society.

The great President Kim Il Sung drew serious lessons from the aftermaths of flunkeyism and dogmatism and keenly felt that this was not the way to follow in the revolution.

This was when the great President Kim Il Sung clarified the truth that the revolution should be carried out not by anyone's approval or instructions but from one's own conviction and on one's own responsibility and in an independent manner and that all problems arising in the revolution should be solved in a creative way. That the revolution should be carried on in an independent and creative way is another starting point of the Juche idea.

Like this, the great President Kim Il Sung clarified the new truth and originated the immortal Juche idea on the basis of the practical experience and lessons of the revolutionary struggle.

From that time the Korean revolution advanced steadfastly along the track of independence with the Juche idea as its guiding principle.

The Juche idea is a precious fruit of the superb ideological and theoretical activities of the great President Kim Il Sung.

The guiding idea of the revolution is not born automatically of the demands of the times even if such demands have arisen.

The Juche idea was born of the extraordinary ideological and theoretical activities of the great President Kim Il Sung.

The characteristics of his ideological and theoretical activities were, above all, that these activities were always based on the revolutionary activities.

The dear leader Comrade Kim Jong Il said:

"The leader has conducted ideological and theoretical activities invariably based on the revolutionary practice, and developed and enriched the revolutionary idea and theories in the course of giving answers to problems arising in the revolutionary practice." (*Ibid.*, p. 7.)

Only on the basis of the revolutionary activities can one apply existing theories in the interests of the revolution and in conformity with the actual conditions of one's own country and discover new truths and create new ideas and theories.

The great President gave a scientific insight into the practical needs of our age and the Korean revolution and applied the established theories in conformity with them in a creative way, and found the new truth of Juche not in a quiet study but in the crucible of the arduous revolution and developed and enriched the Juche idea.

For this the Juche idea is regarded as a great, immortal idea with indestructible vitality.

Another characteristic of his ideological and theoretical activities is that he broke a new ground of revolutionary theory from a firm Juche standpoint.

The dear leader Comrade Kim Jong Il pointed out:

"In his early years of revolutionary activities, the leader was well versed in Marxism-Leninism. But he did not confine himself to applying Marxism-Leninism to the Korean revolution but pioneered a new phase of revolutionary theory from a steadfast Juche-based standpoint and resolved the problems arising in the revolutionary practice from a unique angle."

(*Ibid.*, p. 7.)

In the early years of his revolutionary activities, the great President Kim Il Sung criticized the dogmatic attitude towards Marxism-Leninism and firmly established Juche.

At the time he was well versed in Marxism-Leninism. But he did not confine himself to applying it to the Korean revolution.

Marxism-Leninism is not a dogma, it is a guide to action and a creative theory. The present age poses many new problems and demands that all problems be solved in an independent and creative manner.

The great President Kim Il Sung opened a new phase of revolutionary theory from a steadfast Juche-based standpoint and resolved the problems arising in the revolutionary struggle in a unique way.

These characteristics of the ideological and theoretical activities of the great President Kim Il Sung explain the fact that the immortal Juche idea contains such a unique truth and works a tremendous change in actual life.

The origination of the Juche idea was a great historic event in the development of the Korean revolution.

The dear leader Comrade Kim Jong Il said:

"The leader discovered the truth of Juche idea in the course of the struggle against bigoted nationalists and bogus Marxists, flunkeyists and dogmatists, while hewing out a

new path for the revolution. Finally, he explained the principles of the Juche idea at the Meeting of Leading Personnel of the Young Communist League and the Anti-Imperialist Youth League held at Kalun in June 1930 and put forward a Juche-oriented line for the Korean revolution. This was a historical event which heralded the creation of the Juche idea and the birth of the Juche-oriented revolutionary line." (*Ibid.*, pp. 7-8.)

The great President discovered the truth of the Juche idea in the course of opposing all sorts of outdated reactionary ideological trends and hewing out a new path for the revolution.

Ignoring the interests of the revolution, the bigoted nationalists, bogus Marxists, flunkeyists and dogmatists were engrossed in factional strife and scramble for hegemony and thus greatly hampered the development of the Korean revolution.

* The "bigoted nationalists" means those who are so deeply steeped in the old habits that they remain strongly conservative and stick to their old views, without taking account of the changing situation and seeing the viable new things. The "bogus Marxists" means the pretended Marxists who make a show of a few Marxist propositions they know and regard the revolution as something fashionable.

Criticizing their mistakes and striving to hew out a new path of the revolution, the great President laid emphasis on the fact that the popular masses are the masters of the revolution and, accordingly, one should go among them, awaken and rouse them, and that all problems arising in the revolution should be solved in an independent and creative manner.

The discovery of this revolutionary truth precisely meant the birth of the Juche idea.

In the first period when he embarked on the revolution, the great President Kim Il Sung discovered this great truth. Finally, he propounded the principles of the Juche idea at the Kalun Meeting in June 1930 and put forward the Juche line of the Korean revolution, their embodiment.

This was a historic event which announced the establishment of the undying Juche idea and the birth of the Juche-oriented revolutionary line.

The great President Kim Il Sung was born into a glorious revolutionary family and steeled and seasoned in complex and arduous revolutionary struggles from his early days. Already in the first years of his revolutionary activities he gained an insight into the aspirations of the times, the people's desire and the law of historical development and discovered the truth of Juche to open up the road of independent development of the Korean revolution.

c. The Great President Kim Il Sung Perfects the Juche Idea as the Guiding Idea of the Revolution in Our Age through the Korean Revolution

The dear leader Comrade Kim Jong Il said:

"The history of the leader who has led the arduous Korean revolution for more than 50 years, is a history in which he created the Juche idea and perfected it as a unique ideological and theoretical system in the great revolutionary practice." (*Ibid.*, p. 8.)

The Juche idea has been perfected as the guiding idea of the revolution in our age through the Korean revolution.

The guiding idea of the revolution cannot be rounded out all at once at one point of time.

It comes into being in conformity with the contemporary and historical conditions through the generalization of the experience of revolutionary struggle. And it is rounded out as an integrated ideological and theoretical system when its truthfulness is verified and its content is enriched in the long process of struggle.

The great President Kim Il Sung gained a wealth of precious experiences in the course of leading to victory the revolutionary struggle at different stages and the work in all fields of politics, the economy, culture and military affairs. By generalizing these experiences, he steadily deepened and developed the Juche idea.

Indeed, the over 50 years long glorious revolutionary activities of the respected President Kim Il Sung make a great history during which he originated the Juche idea and perfected it into a unique ideological and theoretical system through the revolutionary activities.

The Juche idea thus came of the demands of the new age when the popular masses appeared as masters of history and of the rich experience gained in the revolutionary struggle. This is why it has become the great guiding idea of the revolution in our age.

II THE PHILOSOPHICAL PRINCIPLE OF THE JUCHE IDEA

In this part of his paper, the dear leader Comrade Kim Jong Il gave a profound exposition of the philosophical principle of the Juche idea and the original content of the man-centred world outlook based on it.

The Juche idea as a philosophical outlook on the world has its own specific feature radically different from all other philosophical thoughts. In brief, it is a philosophical thought evolved with man as the central factor.

The dear leader Comrade Kim Jong Il taught:

"The Juche idea is a new philosophical thought which centres on man." (*Ibid.*, p. 9.)

The basic mission of philosophy is to give people a correct view on the world by clarifying the essence of the world and the law of its change and development and show them the way of carving out their own destiny.

The essence of the world and the law of its change and development may be explained on the basis of clarifying its characteristic features independently of man. In the past, philosophers sought to explain the features of the world with either matter or spirit as the central factor.

Unlike the philosophical thought regarding matter in general as primary, to say nothing of idealism which considers spirit primary, the Juche idea is the man-centred philosophical thought which explains the essential character of the world in context with man. Man is the most developed being in the material world and represents the level and possibility of development of the material world. He holds the position of master in the world and plays the decisive role in its development. So, the essential character of the world can only be explained correctly in context with man. To explain this character in

relation to man is entirely consistent with the basic mission of philosophy.

The Juche idea throws light on the relations between man and the world and on his position and role in the world and, on this basis, gives a scientific explanation of the true features of the world and of the law of its change and development.

Being a man-centred philosophical thought, the Juche idea is an original idea which gives a correct view of the world and shows people the way of hewing out their destiny.

a. The Juche Idea Is Based on the Philosophical Principle Considering Man a Primary Factor

The philosophical principle of the Juche idea gives a scientific answer to the fundamental question of philosophy regarding man as the main factor.

The dear leader Comrade Kim Jong Il said:

"As the leader said, the Juche idea is based on the philosophical principle that man is the master of everything and decides everything. The Juche idea raised the fundamental question of philosophy by regarding man as the main factor, and elucidated the philosophical principle that man is the master of everything and decides everything.

"That man is the master of everything means that he is the master of the world and of his own destiny; that man decides everything means that he plays the decisive role in transforming the world and in shaping his destiny.

"The philosophical principle of the Juche idea is the principle of man-centred philosophy which explains man's position and role in the world." (*Ibid.*, p. 9.)

The Juche idea newly puts forward the fundamental question of philosophy with man as the primary factor.

* The fundamental question of philosophy signifies the primary question which must be solved for the attainment of the fundamental aim of philosophy. The fundamental aim of philosophy is to show the

basic way of carving out man's destiny. So, the fundamental philosophical question should be a question of cardinal importance in clarifying the basic way of shaping man's destiny. The "destiny" means, in short, the course of man's life and development. Man's destiny is determined by the relations between man and the world. So, the fundamental question of philosophy cannot but be connected with the mutual relations between man and the world.

The philosophies of the past primarily took up the relations between matter and consciousness, between being and thinking, as their fundamental question, and sought to give answer to it with either matter or consciousness as the main factor.

Marxism set the relations between matter and consciousness as the fundamental question of philosophy and gave a scientific answer to it, throwing light on the general character of the material world that the world consists of matter and constantly changes and develops by the movement of matter.

The material nature of the world and general law of its change and development having been explained materialistically, the Juche idea newly raised the relations between man and the world as the fundamental question of philosophy.

The question of relations between man and the world boils down to the question of man's position and role in the world.

* Man's position in the world concerns where man stands in the world, that is, if man holds the position of master dominating the world or he is in the subordinate position only to be dominated by the world; and the role man plays in the world concerns how much his strength counts for in transforming and developing the world, that is, which is decisive, human strength or objective strength, in the development of the world.

The relationship between man and the world is diversified and complex. But what is essential in the relations of man to the world is his position and role in the world.

The relations between things are determined by their attributes. In this connection the attributes of more developed things are the decisive agency in determining the relations with less developed things. This is a general law of the interaction of things. Man is the most

developed being in the real world and, accordingly, man's attributes are decisive in determining the essential content of the relations between man and the objective world.

Man relates himself to the objective world purposefully and actively with Chajusong and creativity, in other words, with definite vital demands and capacities. The relations man forms with the world with definite demands are the relations of interests which find expression mainly in his position in the world, and the relations he has with the world with definite strength and capacity are the relations of strength which are mainly expressed in the role he plays in transforming and developing the world. After all, the question of the relations between man and the world boils down to the question of man's position and role in the world.

The philosophical principle of the Juche idea gives a scientific exposition of man's position and role in the world.

The great President Kim Il Sung gave the classic proposition that man is the master of everything and decides everything as the philosophical principle on which the Juche idea is based.

* Generally speaking, the philosophical principle explains the essence of the world and the law of its change and development. The philosophical principle we refer to here is a principle which gives answer to the fundamental question of philosophy and it is the basic principle which constitutes the starting point in solving all other philosophical problems. This philosophical principle determines the view, viewpoint and stand in relation to the world which make up the contents of the world outlook.

The philosophical principle of the Juche idea has two aspects that man is the master of everything and that he decides everything.

That man is the master of everything means that he is the master of the world and of his own destiny. This clarifies man's position and role in the world.

Man is in the position of the master who dominates the world.

All things are closely interrelated to form a material whole. The position of every material being in the world depends on its level of development.

Man is the most developed being in the material world. Although other living things are subordinated and adapted to nature, man exists

by subordinating to himself and controlling nature and society. Only man holds the position of the master dominating the world.

That man holds the position of the master of the world never means that he controls all the world which is boundless. The sphere of the world under human control is not yet so broad. However, as for the relations between man and the world, man is not subordinated to the world but holds sway over it as he lives and develops. There is no doubt that with the growth of his creative ability, the scope of human control over the world will be extended constantly and man's position in the world will rise further.

Because he is the master of the world, man becomes the master of his own destiny.

Man's destiny is carved out in the course of satisfying his own demand for dominating the world. Since man is the most advanced being that dominates the world, he controls his own destiny, too. Needless to say, some mysterious being like the "Lord" cannot be the master of man's destiny, and it is clear that anything in nature and society cannot control man's destiny because it is dominated by man.

When we say that man decides everything, this means that he plays the decisive role in remodelling the world and hewing out his own destiny. This makes clear man's role in the transformation and development of the world.

That man plays the decisive role in remodelling and developing the world does not mean at all that he controls all movements and changes in the world. The world still has many movements and changes independent of human agency. Yet, man is the only being that remodels and changes the world creatively in accordance with his own wishes and needs. With the growth of man's creative power, the scope and depth of his determining action on the change and development of the world will increase.

Since man plays the decisive role in transforming the world, he does the same in shaping his own destiny.

Man's destiny is forged in the course of remodelling nature and society in keeping with his own needs and wishes. The process of transformation of the world by man's decisive role is precisely the process of his destiny being formed. The decisive factor in shaping man's destiny is not objective power but his own creative ability.

Thus, the philosophical principle of the Juche idea is the principle

of man-primary philosophy which gives the only correct answer to the question of man's position and role in the world, the fundamental question of philosophy.

The philosophical principle of the Juche idea is based on a new philosophical interpretation of man.

The dear leader Comrade Kim Jong Il pointed out:

"The leader made it clear that man is a social being with Chajusong, creativity and consciousness.

"Man, though material existence, is not a simple material being. He is the most developed material being, a special product of the evolution of the material world. Man was already outstanding as he emerged from the world of nature. He exists and develops by cognizing and changing the world to make it serve him, whereas all other material lives maintain their existence through their subordination and adaptation to the objective world.

"Man holds a special position and plays a special role as master of the world because he is a social being with Chajusong, creativity and consciousness.

"The leader gave a new philosophical conception of man by defining Chajusong, creativity and consciousness as the essential features of man, the social being:" (Ibid., pp. 9-10.)

The material things which make up the world are various and so are the degrees of their development. The more developed things have new, superior attributes over the less developed, and their relations are formed on this basis.

In his relations with the world, man holds a special position and plays a special role as master because he has essential attributes inherent in him as the most developed material being.

Man is the most advanced material being and a special product of the development of the material world.

Man came into being in the long course of change and development of the material world. The earth in its first phases had nothing but inanimate things on it. The long process of change and development of lifeless things gave rise to living things, and man came into existence in the long process of evolution and development of the living things.

Man is the outcome of historical development of the material world and its highest product. Man is fundamentally different not only from the inanimate things, but also qualitatively distinguished from other living things. All other living things maintain their existence through subordination and adaptation to the objective world. But man lives and develops transforming and dominating the world. Maintaining their life through subordination and adaptation to nature is the mode of existence of all other animate beings, whereas making the world serve him by remodelling and changing it is the mode of man's existence.

Man assumes the position and role as master of the world who transforms and dominates nature and society because he is a social being with Chajusong, creativity and consciousness.

The great President Kim Il Sung made it clear for the first time in history that Chajusong, creativity and consciousness constitute the essential features of man as a social being.

The question of man has for ages been argued about by many philosophers.

Until the medieval ages many people, regarding human beings as the creation of "God", had attempted to mystify the phenomena of human mind or the harmoniously-developed human body. After that there appeared people who rejected the religious, idealistic conception of man. However, they failed to regard men as social beings but deemed them isolated individuals.

Marxism held that man establishes social relations and his attributes change and develop according as material production and socio-economic relations change. From this, it defined man's real substance as the whole of social relations. This made it possible to consider man's substance in the light of social relations and to correct the false view of mystifying man's attributes or regarding them as immutable.

It will not do to reduce the nature of man to socio-economic conditions and negate the inherent, essential attributes of man himself as a social being simply because man's nature changes with the change of the socio-economic conditions. It is true that man's social nature changes constantly, but it can be said that man has his inherent characteristics distinguished from all other material beings in that he alone has the attributes that enable him to live and develop as master of the world and his own destiny.

The problem of the essential features of man, the social being, was only to be solved splendidly by the great President Kim Il Sung in our age. He expounded that man is a social being with Chajusong, creativity and consciousness, thus giving a perfect philosophical answer to the question of man.

Chajusong, creativity and consciousness are man's social attributes.

The dear leader Comrade Kim Jong Il said:

"Chajusong, creativity and consciousness are man's social qualities which take shape and develop socially and historically. Man alone in the world lives and conducts activity in social relationship. He maintains his existence and achieves his aim only socially. Chajusong, creativity and consciousness are peculiar to man, the social being." (*Ibid.*, p. 10.)

Chajusong, creativity and consciousness, man's essential qualities, are social attributes which are formed socially and historically and develop as society progresses.

Unlike other living things that are related with each other by their instinct, man lives purposefully in social relationship with definite demands and abilities. Man is the only one in the world that lives and acts in social relationship. Linked together by social relationship, human beings form the social community. Not only people but material and cultural wealth is also connected socially.

The community of people who have material and cultural wealth accumulated socially and historically and are linked together by social relations has new vital demands which no isolated individual can have. When people are bound together into a community like a nation or a class, it comes to have demands for maintaining and developing its existence as such while meeting its interests. Such communal demands of people express the social needs distinct from individual needs. But these social needs do not mean immediately the independent demands of people to live and develop as master of the world. Only when social demands are met by the creative power of the social community can they be independent demands.

The absolute superiority of man as a social being to the biological being lies in the fact that man has creative ability to transform, change and develop the world endlessly. Man is capable of ceaselessly

accumulating his vitality in an objectified form and jointly uses it as social wealth. The animal can only keep its vitality within its body, and so cannot increase its vitality newly before it changes its body completely. However, man can limitlessly increase his vitality in the form of social wealth even without altering his body. In addition, man can boundlessly develop cooperation by virtue of social relationship. People's energies pooled through social cooperation are incomparably greater than and superior to the arithmetic sum of individuals' capabilities. People cannot transform nature and society individually, but collectively they can well remodel and dominate the world. Conscious of this creative ability of his, man comes to have the vital demand, independent demand, to live and develop as the master who dominates the world and his own destiny.

Living in social relationship, man came to have language and consciousness which regulates and controls his all activities. Language functions not only as a means of contacts for people to exchange opinions but also as a means of accumulating their thoughts and knowledge. The process of formation of consciousness is, above all, process of accumulation of knowledge. In the course of social life, people see the world's essential features and the laws of its movements, acquire a knowledge of their own interests in the objective things and of how to use their own strength, and objectify it through the medium of language and store it up socially. Therefore, consciousness is not inborn but social. A baby has no consciousness. If we separate it from social life and leave it to grow among wild animals, he gets no consciousness however old he may grow. Consciousness has been formed and accumulated socially, which man acquires mainly by embodying it. After acquiring social consciousness, man searches for knowledge about new things and, through it, further develops and enriches social consciousness.

Like this, Chajusong, creativity and consciousness are, in essence, the attributes of the social community, and they develop continuously with the progress of the social community.

An individual can have Chajusong, creativity and consciousness only when he belongs to the social community. They are unthinkable apart from the organs of the developed human body. The developed brains and hands which are organs peculiar to the human beings are the products of the long process of evolution. The human being has

Chajusong, creativity and consciousness alien to other animate things because he is a developed organism. However, with all his developed organism, the human being cannot have Chajusong, creativity and consciousness so long as he lives outside of society. So, it can be said that Chajusong, creativity and consciousness are the attributes of man given him not by nature but by society and that they are the social attributes of man not born of biological evolution but formed and developed socially and historically.

Man is, above all, a social being with Chajusong.

The dear leader Comrade Kim Jong Il pointed out:

"Man is a being with Chajusong, that is, an independent social being.

"Chajusong is an attribute of social man who is desirous of living and developing in an independent way as master of the world and his own destiny. On the strength of this quality, man throws off the fetters of nature, opposes social subjugation of all forms and puts everything at his own service.

"Chajusong is the life and soul of man, the social being. When Chajusong is referred to as man's life and soul, it means social and political integrity. Man has a physical life and also social and political integrity. The physical life is what keeps a man alive as biological organism; social and political integrity is what keeps him alive as social being." (Ibid., p. 10.)

Chajusong is an attribute of social man who is desirous of living and developing in an independent way as master of the world and his own destiny.

Man's Chajusong finds expression, above all, in his wish to live and develop in an independent way. Man wants to get rid of all forms of bonds and fetters of nature and society and live freely. Human desire to throw off all sorts of bondage and fetters and live as master of the world is termed a wish to live in an independent way.

Man has a desire to live independently and makes active endeavours for its realization. Herein lies one of his fundamental characteristics which mark him off from the animals. Needless to say, animals have a desire to live. But theirs is totally different from the independent desire of man, the social being. Animals merely want to live by adapting themselves to the natural environments. In contrast to this, man desires to live in an independent way as master of the world

and his own destiny, free from all sorts of bondage and shackles.

We call Chajusong man's essential attribute because man alone has an independent desire and makes vigorous efforts for its materialization. Precisely because he has Chajusong, man surmounts the fetters of nature, opposes social bondage and carries on labour activity and revolutionary struggle in order to get everything in nature and society to serve him.

* The concept of "Chajusong" is generally used to denote man's attribute of wanting to live as master of the world and his own destiny. But the word "Chajusong" has a wide meaning. It is also used to express the basic attribute of countries and peoples, their principle of activity and the principles of their mutual relations. A country and a people, as well as man, have Chajusong. In order to bring about the independence and prosperity of a country and a people, Chajusong should be maintained in politics and the relations with other countries and peoples should be developed on the principle of Chajusong.

Chajusong is the life and soul of man, the social being. This means social and political life. Because Chajusong is social and political life for man, he leads social life, political life, which is peculiar to him. Man's social life is, in essence, an independent life. That man leads an independent life means that he lives as the master of nature and society. The ultimate aim of all activities of man to transform nature, society and himself and of all the life in politics, economy, ideology, culture and so on is to meet the independent wishes of man to live as the master of nature, society and himself. The life of man as a social being, the social and political life, is unthinkable apart from Chajusong.

Chajusong is the life and soul of man as a social being, a member of the social and political community. It is not isolated individuals but the social community that has the vitality to live independently as the master of nature and society.

People as isolated individuals cannot live independently as masters of nature and society. The social community alone can live and develop as master of the world and, accordingly, social and political integrity is vital to the social community. Individuals can have social and political integrity only when they are members of the social and political community. In other words, people can have social and political integrity when they are granted the right and trust to live

independently by the social community.

Social and political integrity is far more precious for man than his physical life. Since man is a living organism, he has physical life. Man has physiological needs, which he has to meet. This is generally called private life. The physical life of man is subordinated to his social and political integrity. The basic aim of the life of man as a social being is not to meet his physiological needs but to realize his independent requirements; what is essential to man is not private life but social life. The physiological needs of man are subordinate to his independent requirements, and his private life to his social and political life. Man needs physical fitness so as to live and develop independently as the master of nature and society; he does not remodel nature and society and himself merely to maintain his physical life. One eats in order to live a life worthy of man, and he does not live in order to eat.

Only when a man has social and political integrity can he live a worthy life as a human being socially and politically, and guard his dignity as a social being. The genuine life of man as a social being is the life as the true master of society. Social and political integrity alone enables man to live as the master socially and politically. If a man has no Chajusong socially and politically, he cannot become the master of nature and society and himself. A man who has been forsaken socially and politically and has no Chajusong is, virtually dead, and has neither dignity nor value as the social being.

Further, man is a social being with creativity.

The dear leader Comrade Kim Jong Il said:

"Man is a being with creativity, that is, a creative social being.

"Creativity is an attribute of social man who transforms the world and shapes his destiny purposefully and consciously. By virtue of his creativity, man transforms nature and society to be more useful and beneficial to him by changing the old and creating the new.

"Creativity, like Chajusong, constitutes an essential quality of man, the social being. Chajusong finds expression mainly in man's position as master of the world; creativity is expressed mainly in man's role as transformer of the world."

(Ibid., pp. 10-11.)

Creativity is an attribute of social man who transforms the world

and shapes his destiny purposefully and consciously. When we say that man has creativity, it means that he has creative ability to remodel nature and society in keeping with his will and needs.

Man's creative ability is fundamentally different from the energy of animals that live by adapting themselves to nature. Animals are only capable of maintaining their existence by availing themselves of natural things as they are. Animals have no creative capacity for remaking nature. But man has the creative ability to transform nature and society as he wishes.

By virtue of his creativity, man transforms nature and society to be more useful and beneficial to him by changing the old and creating the new. We might say that creativity is an attribute of man which makes him a transformer of the world.

Creativity, like Chajusong, constitutes an essential quality of man, the social being. Because he has creativity in addition to Chajusong man is a being that transforms and dominates the world, unlike the animal that adjusts itself to nature. The independent wishes of man to dominate the world will not be filled of themselves. Domination over the world is only achieved through its transformation and change. By virtue of his creative capacity, man remodels and controls the world in accordance with his requirements. Just as there cannot be a true social man apart from Chajusong, so a man with no creativity can hardly be called a man in the true sense of the word.

While Chajusong finds expression mainly in man's position as the master of the world, creativity is expressed primarily in his role as the transformer of the world. The attributes of material beings are revealed in their relations with other things. Chajusong and creativity, the essential properties of man as the social being, are expressed in man's position as master of the world and in his role as its transformer. The state in which man's wish to live independently has been materialized means his position as dominator of the world, and the extent to which man's creative power works in remaking the world signifies the role of man as transformer of the world. When we say that man's position in the world rises, it means that the possibilities of and conditions for meeting his independent wishes increase, namely, that the sphere of his control over the world grows wide. That man's role in remaking and developing the world is enhanced means an increased action of man's creative power in remodelling and advancing the world.

Man is also a social being with consciousness.

The dear leader Comrade Kim Jong Il said:

"Man is a being with consciousness, that is, a conscious social being.

"Consciousness is an attribute of social man, which determines all his endeavours to understand and reshape the world and himself. Because he has consciousness man understands the world and the laws of its motion and development, reshapes and advances nature and society as he desires. Consciousness guarantees the Chajusong and creativity of man, the social being, and ensures his purposeful cognition and practice." (*Ibid.*, p. 11.)

Consciousness is an attribute of social man, which determines all his endeavours to understand and reshape the world and himself.

That man has consciousness means that he has one to adjust and control all his activities.

Consciousness came into being and developed to perform the function of adjusting and controlling man's living activity in a unified way. If a man is to live and develop in an independent way, he should properly adjust and control all his activities in accordance with his needs and interests. The brain is an organ that plays the central role in the living activity of man. All activities of a man are directed and administered by the brain. Consciousness is a function and an attribute of the brain which administers and directs all activities of man.

If the brain is to administer and command human activity, it should control all subjective and objective factors which act on the activity of the man. Man's activity is a movement which is promoted by his own needs and capacities and, at the same time, is a movement conducted in relation to some objects. Therefore, consciousness which is the brain's function of commanding man's activity in a unified way has two aspects, one reflecting the relationship between man's needs and objects and the other expressing the relationship between man's capacities and objects. The consciousness which reflects man's requirements and, on this basis, his interests in the objective world is ideology, and the consciousness which reflects the features and laws of movement of the objective world and the ways of rational use of man's capacities in accordance with them is scientific and technical knowledge. Because he has ideology and scientific and technical

knowledge, man regulates and controls all his activities to make them independent and creative.

Consciousness is an advanced attribute of man which makes him the most superior and powerful being. Because he has consciousness, man understands his own needs and interests, the world and the laws of its motion, reshapes and develops nature and society as he desires. Consciousness guarantees Chajusong and creativity of man, the social being, and ensures his purposeful cognition and practical activities.

Consciousness makes man aware of his own interests in things and phenomena of the environmental world, and enables him to grasp their essence and the laws of their movements and development and find out the ways of using his own energies. When he becomes aware of his own interests in the things and phenomena of the environmental world, man comes to have independent requirements, and when he understands the real nature of things and phenomena of the environmental world, the laws of their movement and development and the ways of using his own power, he puts his energies to creative use. Chajusong and creativity are born with the help of consciousness and they only function consciously.

When man becomes conscious of what the social requirements and interests are, he can determine an independent fighting goal and direction in line with them, and when he comes to know how to employ his energies in a creative manner, he will be able to carry out his social assignments creatively. When man, aware of social needs and interests, puts forward independent requirements accordingly, and can meet them purposefully through creative activities, we can say he has got Chajusong and creativity.

* That consciousness guarantees Chajusong and creativity does not mean that it can supersede them. Linked with consciousness, the material needs of human beings act as independent requirements, and connected with consciousness, their material power acts as creative ability. Consciousness only represents the mental aspect of man's attributes. So, it cannot take the place of Chajusong and creativity which cover even the material aspect of man's attributes. Performing the function of reflecting, regulating and controlling, consciousness only guarantees the formation and working of Chajusong and creativity.

Like this, man is a social being with Chajusong, creativity and consciousness.

Because he has Chajusong, creativity and consciousness, man is the only dominator and remaker of the world.

The dear leader Comrade Kim Jong Il said:

"Chajusong, creativity and consciousness, after all, are what enables man to be superior to any other being and to be the most powerful being in the world, to approach the world not fatalistically but revolutionarily, not passively but actively, and to reshape the world not blindly but purposefully and consciously. Man, the social being, who has Chajusong, creativity and consciousness, is precisely the only dominator and remaker of the world." (*Ibid.*, p. 11.)

In general the attributes of a material being are the main criterion of the level of its development and quality. The better attributes a material being has, the more advanced and powerful it is. Living things are more advanced and superior than non-living things because they have an attribute called life. Man is a social being with Chajusong, creativity and consciousness which other living things do not have. So he is the most superior and powerful being in the world. An animal which acts on instinct only lives by adapting itself to the natural environments. Unlike it, man who has Chajusong, creativity and consciousness approaches the world not fatalistically but revolutionarily, not passively but actively, and reshapes the world not blindly but purposefully. After all, man is the only dominator and remaker of the world on account of Chajusong, creativity and consciousness.

Needless to say, man is influenced by the environments. Man cannot exist and live outside the world; he lives and develops in the world. Nature is the object of human labour and the material source of human life. Society is the community in which people live and act. Natural environments and social conditions exercise a great effect on human activities. Whether natural environments are good or bad and, in particular, whether the political and economic systems of society are progressive or reactionary, may favourably affect or limit and restrict the human endeavours to remake nature and develop society.

But man who is a social being with Chajusong, creativity and consciousness does not merely adapt himself to environments and conditions. By his independent, creative and conscious activities,

man continuously transforms the world, changing as he desires what does not meet his requirements and replacing what is outdated and reactionary with what is new and progressive. This is human endeavour and struggle totally different from the activity of animals that accommodate themselves to environments.

As is clear from this, man holds an outstanding position and plays a salient role as the only dominator and remaker of the world because he is a social being with Chajusong, creativity and consciousness.

b. The Juche Idea Establishes a Man-Centred Outlook on the World

The dear leader Comrade Kim Jong Il said:

"The Juche idea established a man-centred outlook on the world by throwing a fresh light on the essential characteristics of man and his position and role in the world." (*Ibid.*, p. 12.)

A world outlook is a complete system of opinion, viewpoint and attitude in regard to the world.

The world outlook elucidated by the Juche idea is a new, man-centred world outlook. The man-centred world outlook is one that sheds light on the essential characteristics of the real world in relation to man. Therefore, in order to establish the man-centred world outlook, it is necessary to expound the general traits of the material world and man's essential characteristics and, on this basis, illumine the relations between man and the world.

The Juche idea established the man-centred outlook on the world by throwing light on the essential characteristics of man and his position and role in the world.

Under the conditions in which the general features of the world had already been clarified the Juche idea elucidated the opinion, viewpoint and attitude in regard to the world according to the philosophical principle that man is the master of everything and decides everything.

First of all, the Juche idea gives a new view on the world with man as the principal factor.

The dear leader Comrade Kim Jong Il pointed out:

"It had already been known that the world consists of material and changes and develops as a result of the motion of material. The Juche idea gives a new world outlook by answering the question of who is the master that dominates nature and society and where is the force that transforms them. That the world is dominated and reshaped by man is a new viewpoint on the world in relation to man." (*Ibid.*, p. 12.)

A view on the world constitutes the main content of a world outlook.

A view on the world means an interpretation of the essential traits of the world. Therefore, if a view on the world is to be given, the essential traits of the world should be clarified.

What, in general, is the world made up of and how it changes and develops, is also a philosophical question for elucidating a view on the world. Therefore, this question was a long-standing controversy in the history of philosophy. What does the world consist of, matter or consciousness? The controversy over this question represents the struggle between materialism and idealism. The argument about the question of whether the world changes and develops or is immutable or simply repeats a cyclic movement represents the struggle between dialectics and metaphysics. Their protracted contention ended in victory for materialism and dialectics. Thus, it was scientifically clarified that the world consists of matter and changes and develops as a result of the movement of matter.

It is an undeniable fact that the world is in essence material, integrated with matter, and changes and develops according to its own laws. The establishment of this materialistic dialectical view marked a turning point in bringing about a scientific understanding about the world.

However, with only the general understanding that the world consists of matter and ceaselessly changes and develops, one cannot claim that he has a perfect understanding of the world. This view only

sheds light on the most general traits of all material beings which constitute the world.

In order to clarify the essential characteristics of the world and form a correct view on it, one needs to view the world not only from the standpoint of commonness but also from the angle of difference. In other words, one must make clear the position and role that the most advanced material being in the world has in relation to all other material beings. Only then can one correctly understand the level and direction of development of the material world and the motive force of its movement and development and know the essential characteristics of the world.

We saw the general features of the world that the world consists of matter and changes and develops as a result of its movement. Under such conditions, the Juche idea raised for the first time in history the question of who is the master of nature and society and where is the force that transforms them, as the philosophical question to construct a correct view on the world and gave a scientific answer to it.

As the philosophical principle of the Juche idea shows, man is the master who dominates the world and he also has the strength to transform the world.

By throwing light on the position and role of man in the world, the Juche idea made it possible to establish a new outlook on the world focussing on man.

What, then, is the content of a fresh view on the world shown by the Juche idea?

In a nutshell, it is that the world is dominated and reshaped by man.

The world is dominated by man.

The real world consists of man, nature and society that surround him. However, nature and society do not coexist with man on an equal footing, but are under his control. Man is the master of nature and society; nature and society are objects that are under his domination and in his service.

The true features of the world seen in relation to man are that man is the master of the world and that the world is dominated by man.

The world is transformed and developed by man.

Man is the only being who has creative ability in the world. With his creative power he continuously remakes and develops the world.

By his creative activities nature is remodelled to meet his needs, and society is changed into a new and progressive one. It is man that determines the orientation of development of the world and gives an impetus to its transformation.

Through man's creative endeavours, the world is constantly reshaped and developed in the direction of serving man more satisfactorily. This is the law of movement and development of the world clarified in relation to man.

As seen above, it is the Juche-oriented view on the world presented by the Juche idea that the world is dominated and transformed by man.

In the past, one only used to consider the true nature of the world from the angle of its commonness. The establishment of the man-centred view on the world by the Juche idea enabled one to discard this old approach and proceed to clear up even the fundamental difference between the material beings that make up the world. Thus, a comprehensive and complete understanding of the world's essence has been gained.

The Juche-oriented view that the world is dominated and transformed by man convinced the masses of people that they are capable of reshaping and dominating the world according to their independent wishes and encouraged them to rise up more actively in the struggle to remake the world and hew out their destiny.

Further, the Juche idea gives the viewpoint and attitude of approaching the world centring on man.

The dear leader Comrade Kim Jong Il said:

"The Juche idea shows a new viewpoint and attitude to the world, on the basis of man's position and role as master of the world.

"The viewpoint and attitude to the world shown by the Juche idea are those with which the world is approached by focussing on man, the master of the world." (*Ibid.*, p. 12.)

The viewpoint on and attitude to the world constitute an important aspect of the content of the world outlook.

* The viewpoint and attitude to the world serve for the starting point

of cognitive and practical activities. The viewpoint on the world means the angle from which the world is seen, and the attitude means the stance taken in relation to the world. A correct standpoint and attitude is essential to conduct cognitive and practical activities successfully with a just aim, in the right direction and by well-defined ways.

By giving not only a view on but also a standpoint on and attitude to the world, philosophy carries out its mission to help transform the world purposefully and carve out the destiny of people.

The standpoint on and attitude to the world should be explained with man placed in the centre. This is because man is the master of the world, and standpoint and attitude precisely concern man. Only the man-centred viewpoint and attitude can be scientific and revolutionary ones that accord not only with the objective reality but with man's needs.

The Juche idea has newly set forth the viewpoint and attitude of approaching the world on the philosophical principle that man is the master of everything and decides everything. The viewpoint on and attitude to the world explained by the Juche idea are those of approaching the world with man as the central agency.

What does man-centred attitude to the world mean?

First of all, it means approaching the world from the angle of the interests of man, the master of the world.

The dear leader Comrade Kim Jong Il pointed out:

"Taking a man-centred attitude towards the world means approaching the world from the viewpoint of interests of man, the master of the world." (*Ibid.*, p. 12.)

Man is the master of the world. He is most precious in the world, and the world knows nothing more important than his interests. Everything in the world acquires its value only when it serves man. The value of a natural thing depends on how much it meets the needs and interests of man who will live as the master of nature and the progressiveness of a social system is determined by how much it satisfies the independent wish of the popular masses to live as the master of society. It is meaningless to discuss the value of natural things and progressiveness of society apart from the interests of man, the master of the world.

The fundamental aim of man in recognizing and remodelling the

world is to make everything in the world serve him. It is important in the cognitive activity of man to find out whether an object meets his interests or not, and it is the key problem in the practical activities how to transform things and phenomena of the objective world to serve man better. Apart from human needs and interests, it is impossible to set a correct aim and orientation in recognizing and changing nature and society and advance the cognitive and practical activities even a step.

Therefore, man should approach the world and carry on cognitive and practical activities in a way which will promote his interests still better. Approaching the world from the angle of human interests is an absolute correct attitude which suits the objective reality and the aim of human cognition and transformation.

Next, approaching the world by focussing on man means dealing with the change and development of the world mainly on the basis of the activity of man, the remaker of the world.

The dear leader Comrade Kim Jong Il said:

"Approaching the world by focussing on man means dealing with the change and development of the world mainly on the basis of the activity of man who transforms it." (*Ibid.*, p. 13.)

Man is the most powerful being in the world, and man alone is capable of transforming the world. It is none other than man that wants and carries out the transformation of the world. Man actively transforms the world as he likes by using the objective laws. The world is transformed for the benefit of man only by his energetic activity. This is an objective law of development of the real world where man lives.

To approach the change and development of the world from the standpoint of man's positive activity is an indispensable requisite for proper cognitive and practical activities. Man's cognition of the world is not an end in itself, it is aimed at finding out the right way of remaking nature and society and hewing out his destiny. Now it is man himself that reshapes the world and carves out his destiny. Man remodels nature and society and hews out his own destiny through his creative activities. It is true that objective conditions exert some influence on transforming the world and carving out his own destiny, but man's creative activities are decisive here. Therefore, to find out correct ways of remaking the world and, on this basis, conduct practical activity

from the standpoint of fully ensuring man's creative activities is a sure guarantee for successfully hewing out man's destiny.

To approach the change and development of the world mainly on the basis of man's positive activity to remake nature and society purposefully as he likes is an entirely correct viewpoint and attitude in accord with the laws of cognitive and practical activities and also of the transformation and development of the world.

The Juche viewpoint on and attitude to the world are truly revolutionary.

The dear leader Comrade Kim Jong Il stated:

"The Juche viewpoint and attitude to the world are truly revolutionary in that they enable men to transform the world and shape their destiny independently, creatively and consciously, with a high degree of awareness that they are masters of the world and their own destiny." (*Ibid.*, p. 13.)

The viewpoint on and attitude towards the world are needed for correctly understanding and successfully transforming the world. Accordingly, the revolutionary nature of a viewpoint and attitude depends on how much they guarantee man's activities to cognize and transform the world and carve out his own destiny.

If a viewpoint on and attitude to the world are to be revolutionary, they should be man-centred in all events. Man is the subject of the cognition and transformation of the world. He requires the cognition and transformation of the world and is capable of them. Man's needs and capabilities give rise to and promote cognitive and practical activities. Therefore, the man-centred viewpoint on and attitude to the world based on the needs and power of man alone can be revolutionary.

The Juche viewpoint on and attitude to the world are thoroughly man-centred. They are a new viewpoint and attitude to approach the world and its change and development, placing in the centre the interests of man, the master of the world, and his activities to meet them. By making sure that people see everything from the angle of man's interests, the Juche viewpoint and attitude enable them to have a correct awareness that they are masters of the world and their own destiny and that the struggle to transform the world and hew out their own destiny is also for their own sake. And they make it possible to set a correct aim and wage a vigorous struggle to achieve it.

Further, by bringing people to approach the change and development of the world mainly in terms of man's activity, the Juche viewpoint and attitude enable them to grasp the law of transformation of the world and development of his destiny correctly and to give fullest play to their own energies and wisdom in transforming the world in a revolutionary way and in hewing out their own destiny successfully.

That the Juche viewpoint on and attitude to the world are man-centred never means absolutizing man and ignoring the objective world. They are radically different from the subjectivist or objectivist viewpoint. Subjectivism only attaches importance to the subjective will and desire of people while ignoring the objective world, with the result that it gives cause to the error of thinking and acting out of tune with the reality. Objectivism only emphasizes the specific features of objective things, losing sight of the interests and positive role of people, causing them to commit the mistake of thinking and acting out of keeping with human life. Needless to say, truth must agree with the objective reality. But not all truths that have reflected the objective reality as it is are necessary for man. Knowledge that has nothing to do with man and is of no help to his practical activity has no worth as truth even though it is not a concoction. It is required to overcome both subjectivism and objectivism and approach the world from the standpoint of fully meeting the independent requirement of man and ensuring his creative activity by firmly adhering to the man-centred viewpoint and attitude. This is the only way for man to recognize and transform nature and society successfully and shape his own destiny independently and creatively.

The Juche viewpoint and attitude of approaching the world in close relation to man, the dominator and remaker of the world, focussing on him, are truly revolutionary ones which enable him to lay down a correct direction and way in accord with his desire and capacity and to successfully conduct cognitive and practical activities by giving full scope to his revolutionary enthusiasm and creative activity.

The dear leader Comrade Kim Jong Il pointed out that the Juche outlook on the world is an absolutely correct outlook in our time.

The dear leader Comrade Kim Jong Il said:

"The Juche world outlook which is based on the philosophical principle that man is the master of everything

and decides everything, is an absolutely correct outlook on the world in our time." (*Ibid.*, p. 13.)

The scientific and revolutionary nature of the Juche world outlook finds a concentrated expression in the validity and vitality of the philosophical principle.

The realities of our time irrefutably prove the correctness and vitality of the philosophical principle of Juche that man is the master of everything and decides everything.

With the progress of history, man's position and role as the master of the world increase and the realms of the world dominated by his will are extended daily through his independent, creative and conscious struggle.

In our time the masses of the people have emerged as true masters of the world, and through their endeavours the world is being changed to render still better service to the masses.

The realities of today when the position and role of the masses of the people as masters of the world are increasing markedly prove more convincingly the correctness and vitality of the philosophical principle of Juche.

As seen above, in this part of the treatise, the dear leader Comrade Kim Jong Il gives a comprehensive, profound elucidation of the philosophical principle of the Juche idea and the Juche world outlook based on it and systematized it as an integral whole, thereby making a distinguished contribution to deepening and developing the Juche idea.

III THE SOCIO-HISTORICAL PRINCIPLES OF THE JUCHE IDEA

In this part of the treatise the dear leader Comrade Kim Jong Il newly systematized the socio-historical principles established by the Juche idea, or the Juche view of history.

The Juche idea gives not only an absolutely correct world outlook centring on man, but also a new socio-historical view which centres on the masses of people. The Juche idea has thrown a new light on the fundamental principles of the socio-historical movement, the revolutionary movement, of the popular masses who create and develop history.

The socio-historical principles clarified by the Juche idea that the masses of people are the subject of history, that the socio-historical movement is an independent and creative movement of the popular masses, and that the people's independent ideological consciousness plays a decisive role in the revolutionary struggle, constitute the main content of the Juche view of history.

1) THE MASSES OF PEOPLE ARE THE SUBJECT OF SOCIAL HISTORY

The principle that the masses of people are the subject of social history holds the most important place in the socio-historical principles established by the Juche idea.

The question of the subject of history is the basic question in establishing the Juche socio-historical outlook.

The dear leader Comrade Kim Jong Il said:

"The question of the subject of history is a basic question

in understanding the development of society, the development of revolution, from the attitude and point of view of Juche." (*Ibid.*, p. 14.)

To clarify correctly the question as to what is the subject of the socio-historical movement is a starting point in establishing the scientific, revolutionary socio-historical view.

* There is no doubt that the movement of society is also a material movement. But the social movement has its own specific features which distinguish it sharply from the movement of nature. Generally, the characteristics of a movement are determined by its material factors. The social movement has its specific features distinguishing it from the natural movement because it is a movement propelled by the positive action and role of the subject which is a special material being. Therefore, only when we know what the subject of the socio-historical movement is and what its essential characteristics are can we correctly explain the quintessence and laws of this movement.

In the past the theologians preached that all history was created by "God" or "Lord". The ideologists asserted that social history developed by the agency of an "absolute spirit" or by the "will" or "reason" of "outstanding person" such as kings or monarchs.

Proceeding from the view that all human activities are determined by the material and economic conditions of social life, the Marxist materialistic conception of history considered all social movements from the angle of economic relations as the basic factor and explained the processes of socio-historical movement as processes of replacement of modes of production, thereby shattering the theological, idealistic views on the socio-historical movement and establishing the materialistic view.

By bringing up the question of the subject of history for the first time in history and expounding that the masses of people are the subject of social history, the Juche idea made it possible to give a comprehensive explanation of the essence of socio-historical movement as a movement of subject and the peculiar laws of its change and development. This is a historic event opening up a new phase in establishing a scientific and revolutionary view on social history.

a. The Principle That the Masses of People Are the Subject of Social History Is the Fundamental Principle of Social History Which Explains the Position and Role of the Masses in the Development of Social History

The dear leader Comrade Kim Jong Il said:

"As the leader instructed, the working masses are the subject of history and the motive force of social progress.

"History develops through the struggle of the masses to transform nature and society. That history develops precisely means that the position and role of the masses as the subject of history are enhanced." (*Ibid.*, p. 15.)

That the masses of people are the subject of social history means that they assume the position of master and the decisive role in developing social history. In other words, it means that the masses are the masters and undertakers who start and push ahead the socio-historical movement.

* Originally, the word "subject" means the master of the movement who starts and pushes forward the movement. Man is the real master of the movement who starts it actively without being subjected to the control of the objective environment but by subordinating it to himself, and leads the movement in the direction he wants. Therefore, man is the subject of the movement in the real sense of the word.

The masses of people are a community of people with Chajusong, creativity and consciousness. In order to satisfy their independent requirements, the masses conduct creative activities purposefully. In this respect, the social movement is fundamentally different from the movement of nature. The movement of nature cannot be independent, creative and purposeful because nature has no subject with Chajusong, creativity and consciousness. The movement of nature takes place spontaneously without any purpose through the interaction of material elements which exist objectively. In contrast, the socio-historical movement is a movement of man who, with a set purpose, carries it on consciously to realize the purpose. Therefore, the movement of society is unthinkable apart from the positive action of

the subject—man, the popular masses. Man starts the social movement and has the power to propel it.

When we say that the people, the popular masses, are the subject of socio-historical movement, we do not mean people in their bare skin. The human being is not a biological being who lives in the nude but a socio-historical being. Man preserves his vitality not only in his body but also in the objective means to accumulate and utilize it in a socio-historical way. All the material and cultural wealth used by man is an embodiment in the objective means of his mental and material power gained in the course of social practice. Therefore, the level of development of Chajusong, creativity and consciousness of the popular masses finds real expression, first of all, in how much material and cultural wealth accumulated through social history they have. The more social wealth a people have, the more cultured and powerful they can be, with a higher degree of Chajusong, creativeness and consciousness.

By creating and accumulating the material and cultural wealth, man constantly develops his own Chajusong, creativity and consciousness and, not only that, develops the social relations. The rational social relations and social system established by the creative endeavours of the popular masses help people give fuller scope to their Chajusong and creativity. A people with large material and cultural wealth are mighty, and a people who have a progressive social system are mightier than a people who have not.

Therefore, in order to decide what a developed and great vitality a people has, one must take into account how much developed their material and cultural wealth is and under what kind of social system they live. In other words, the level of development of the masses, the subject of the socio-historical movement, depends on how developed their material and cultural wealth is and by what kind of social relations they are united. The more developed material and cultural wealth the people have and the more progressive social relations they are bound together by, the stronger Chajusong and creativity they have and the more independently and creatively they conduct the socio-historical movement.

History advances by virtue of the masses' struggle to transform nature and society.

By the masses' struggle to transform nature and society the

material and cultural wealth of society is created and multiplied, and the social relations and social system are also reformed into progressive ones. The masses transform nature and society for the purpose of freeing themselves from their fetters and bondage and placing them under their control. The greater role the masses play in transforming nature and society, the higher position they will hold as the masters of nature and society.

Therefore, development of history precisely means that the position and role of the masses in nature and society rise.

* Historical development immediately means social development. Society is a community of life into which people with some material and spiritual wealth have been united by social relations and history is the changing and developing process of this society. In order to develop society man, the master of society, must develop and become a powerful being and the material and cultural wealth of society must increase and the social relations must be reformed rationally. If man, material and cultural wealth and social relations develop, after all, the position and role of man, of the popular masses, will rise. Therefore, the process of historical development is a process in which the position and role of the masses who are the subject rise.

The masses of people are the subject of socio-historical movement.

The dear leader Comrade Kim Jong Il said:

"The subject of the social movement consists in the masses of the people. Without the masses there would be no social movement itself, nor would it be conceivable to talk about historical progress." (*Ibid.*, p. 15.)

That the masses of people are the subject of social movement means that its cause and motive power lie in man, the masses of the people.

The vital requirement of man, the popular masses, to live and develop independently lies at the bottom of social movement.

Social movement takes place to meet the demand of the people for living and developing independently. Without the demand of man, there can be no social movement. Since every social movement is aimed at meeting the demand and interests of man, the root cause of

social movement should be found exactly in these demand and interests. Class struggle is caused by the demand of the exploited class to get rid of class exploitation and oppression, and the national-liberation struggle originates from the demand of oppressed nations to throw off national domination and fetters.

Man's demand for independent life acts only through consciousness. The consciousness reflecting the independent demand and interests is the independent thinking. Only when man has an independent thought, can he take part purposefully in the social movement for Chajusong. The social movement for Chajusong is a conscious movement of people. Therefore, in analysing the cause of social development, it is important to take into account the level of development of independent thinking of people.

The motive force of social movement lies in the creative power of man, the masses of people.

In order to satisfy his demand and interests, man needs to have creative power. If creative power is not prepared, social movement cannot be launched and pushed forward even though vital demand for it is high.

The creative power of the masses of people directly spurs on social development. The social movement can be propelled and history developed only by the creative power of the masses.

Creative power is embodied not only in man himself but also in the material and cultural means created and used by man. Therefore, social development is prompted by the creative power which is incarnated in man himself and also embodied in the material and cultural means. Since the creative power of the popular masses impels the development of society, no one can mention the development of history apart from the masses of people.

As is to be seen from this, social movement is induced by the demand of the masses for an independent life and is propelled by their creative power. It can be said that this is the most basic law which governs the social movement.

To attribute the cause and motive force of the social movement to man, the masses of the people, does not mean ignoring the influence of the objective conditions on the social movement.

Even though people have an urgent demand and the creative power to realize it, the social movement for its realization will not come

about and advance successfully if the objective conditions are unripe or unfavourable. Therefore, while attributing the root cause and motive force of the social movement to the independent demand and creative ability of man, the popular masses, we should fully take into account the influence of the objective conditions on social development.

The fundamental principle that the masses of the people are the subject of history is embodied in the principle of revolution that the masses of people are the masters of the revolution and construction and that they are also the motive force of the revolution and construction.

The dear leader Comrade Kim Jong Il said:

"The masses of the people are the masters of revolution and construction and the decisive factor in transforming nature and developing society." (*Ibid.*, p. 15.)

The revolutionary struggle and construction work are at once undertakings for the masses and of the masses. The masses of the people carry on the revolution and construction by themselves in order to hew out their own destiny. It is the masses that demand the revolution and construction and it is also the masses that carry them out.

They produce all social wealth by their hands, and transform the world and advance history by their struggle. The masses of people are not only the producer of material wealth and the creator of the mental and cultural wealth, but also the direct undertaker of the revolutionary struggle. So, without the creative activity of the masses, social change and progress would be inconceivable.

The masses' wisdom and ability to cognize and transform the world are unlimited, although the realm of the world created and changed by each generation is limited at the given stage of development of human history.

History develops with the rising of the position and role of the masses through the struggle to transform nature and society.

The dear leader Comrade Kim Jong Il said:

"The position of the masses grows stronger and their power increases through the transformation of nature and society. With the consolidation of their position and growth in their strength, their positive action on socio-historical progress increases." (*Ibid.*, p. 16.)

The position of the masses as the masters of nature and society rises through the struggle for transformation of nature and society and their creative power increases in this process, too. With the consolidation of their position and growth of their strength, the masses of people can conduct their activities to transform nature and society in more favourable conditions and with greater power, so they come to play a larger role in socio-historical development. When the creative role of the masses transforming nature and society is enhanced, their position as the masters of nature and society rises and their power increases, too. In this course society develops steadily at a higher speed. This is the general law of social development.

The progress of society is achieved only through the creative activities of the popular masses. The creative activities of the masses to develop society are at once a struggle to transform nature and society in accordance with their needs so as to raise their position as masters. In order to raise the position of the masses as the masters of nature and society, the struggle to transform nature and society should be deepened and developed by enhancing their creative role. Now, the main factor in enhancing the masses' role lies in how much they increase their creative power and how rationally they use their power from a favourable position. After all, in order to raise the masses' position their role should be enhanced. The question of enhancing their role will be decided according to how their creative power is increased and used.

To increase people's strength, their independent thinking and creative ability should be promoted and their cooperative relations should be extended and strengthened. The strength of people cannot increase of its own accord, it will increase through the struggle for transforming nature and society. Through the struggle for transforming nature and society the material and cultural means, a component of man's creative power, are prepared and progressive social relations are established to guarantee favourably the cooperation between people.

In the process of struggle to transform nature and society, not only the creative power of the popular masses increases but also their position rises. What is of decisive significance in enhancing the role of the masses as the masters of nature and society is the remodelling of the social relations and social system in keeping with their independent demands. By the way, the social system does not change continuously

but is transformed after a certain period of relative stability. In the process of struggle for transforming nature and society, man develops and material and cultural wealth is accumulated, so that the old social system is found no longer fit for properly combining and rationally organizing and mobilizing people and social wealth, when the struggle for altering the social system takes place. When the old social system is replaced with a new one by the struggle of the popular masses, a new change will take place in the position of the masses.

* Of course, if the position of the popular masses is to rise, there must be their independent requirements as a requisite for it. But change and development only result from movement and movement is only caused by the action of force. So, if the position of the masses of people is to rise, their power should grow and their role should increase. When the power of the masses grows and their role rises, the masses will demand a corresponding position and improve their position through the struggle to attain their demand.

After all, when the creative role of the popular masses is enhanced in the remaking of nature and society, their position will rise accordingly, and with the rising of their position the possibility of transforming nature and society will grow, and so their creative role will be enhanced further.

Then, what are the relations between the development of Chajusong, creativity and consciousness of man, the subject of social movement, and the development of their position and role?

The most active and decisive factor in the development of society is, without doubt, man, or the masses of people, who are the subject of history. Only when man develops, will social wealth increase, and when man develops and social wealth increases, the social relations combining them will also develop. Therefore, we can say that the process of human history is, after all, the process of development of social relations based on the development of man.

That man develops means that the Chajusong, creativity and consciousness of man grow and that the social relations develop means that the social conditions for raising the position and role of man, or the masses, in society are improved. And so the question of clarifying the laws of historical development amounts, in the end, to elucidating the process of development of man's position and

role based on the development of his Chajusong, creativity and consciousness.

Man's Chajusong, creativity and consciousness increase through the practical struggle for transforming nature, society and man.

In the process of struggle for mastering nature, man becomes conscious of his interests in material wealth, his economic interests, and cultivates his creative power to remake nature. In the course of struggle for transforming society, man increases his consciousness of the interests of the social community, the political interests, and cultivates his revolutionary ability to administer and reorganize society. And in the process of remoulding himself man develops into a powerful being with independent ideological consciousness and high cultural and technical knowledge.

As is clear now, when man's independent ideological consciousness, creative ability, Chajusong and creativity grow in the course of the struggle for transforming nature, society and himself, the social position and role of the popular masses will change.

Needless to say, the position and role of man do not rise of their own accord just because his Chajusong, creativity and consciousness increase.

Since man's position and role are determined by the social relations and social system, they can be enhanced only through the struggle for replacing the old social relations and system with new ones.

* The social system is a solid system of social relations which determine the position and role of the members of society. People create material and cultural wealth through social cooperation and subsist by distributing it socially. All members of society should carry out some assignments of society and receive a certain amount of material and cultural wealth from society. While the social order in which the duties of social members are assigned is the relationship of role, the social order in which the treatment and rights given to social members are determined is the relationship of position. The main function of the social system is to coordinate, control and determine the social position and role of the members of society. If such orders are disturbed, society will fall into a state of anarchy and can neither continue to exist nor develop.

The change and development of man's Chajusong, creativity and position and role take place in certain interconnection. Therefore, their development cannot take place in certain order. Viewed against the background of a long historical process, we can say it conforms to law that there is a correspondence between man's Chajusong and creativity and between his position and role. Therefore, it can be seen from the man-centred standpoint that the relations between man and nature and between man and society change according as the Chajusong and creativity of man grow. So, we can say that the development of human society constitutes a process in which man's position and role in nature and society rise in accordance with the growth of his Chajusong and creativity.

* Consciousness, one of the essential attributes of man, does not directly and independently act on the external world but influences the action of man on the external world by regulating and controlling human activities so that they are conducted independently and creatively. Therefore, in studying the process of change and development of man's position and role ensuing from the development of man himself, one may only bear Chajusong and creativity in mind. Further, since the development of man's Chajusong and creativity depends on the development of his independent thinking and creative ability, one can explain the development of his position and role in relation to his independent thinking and creative ability.

The working masses alone can be the genuine subject of history. The dear leader Comrade Kim Jong Il said:

"The subject of history is the working masses, not the reactionary exploiting classes. The working masses carve out and develop history, but the exploiting classes try to arrest and turn back the historical advance." (*Ibid.*, p. 16.)

The working masses, always keenly interested in social progress, take an active part in social movement and continuously create the material and cultural wealth of society. So, the masses of people are always the subject of history.

But the reactionary exploiting classes are not interested in the forward movement of society, they stand in the way of social movement. Outwardly they appear strong because they have political power and means of production, but they are inert beings incapable of

subsisting even for a moment without the masses of people. This is why the reactionary exploiting classes cannot be the subject of history, and may be called social parasites that can only live by exploiting the popular masses.

In the final analysis, all exploiting classes are reactionaries against history and the target of revolution. The whole course of class society is a history of fierce struggle between the creators and reactionaries of history, between the masters and targets of revolution, that is, between the working masses and the reactionary exploiting classes. Society has advanced and developed through this struggle.

The position and role of the popular masses as the subject of history are not the same in all ages and in all societies.

The dear leader Comrade Kim Jong Il said:

"Although they are the subject of history, the masses of the people do not hold the same position and play the same role in all ages and in all societies." (*Ibid.*, p. 16.)

The question of position and role held by the working masses as the subject of history in the whole course of human history and the question of social position and role held by them in a given stage of human history are related to each other, but they are different questions.

Ever since they appeared on the arena of history the working masses have been standing in the centre of all social movements as the main agency of history, but they do not occupy the position of master of state and society and play the role as such in all times and all societies.

The social position and role of people are decided according to whether they have state power and means of production or not. State power implies the right of political control and the basic factor determining the position and role of people. The ownership of the means of production means the right of control over material assets and it provides a material guarantee for the social position and role of people. Only those who have state power and means of production can occupy the position of master in society and fulfil their part as the master.

In the exploiter society, the working masses remained unaware of

their social and class status and their strength for a long time in the past and were not united into a political force. In the exploiter society the working masses had a low level of independent thinking and did not have enough political strength to be masters of society. Therefore, they were deprived of all rights and subjected to exploitation and oppression by the handful of ruling classes, and were denied their legitimate position as masters of society. In the exploiter society they created all material and cultural wealth by their efforts, but they failed to occupy the position of masters of society, and so were unable to shape history independently. Only by seizing state power and the means of production in their own hands and by establishing the socialist system can the working masses free themselves from exploitation and oppression and create history consciously as masters of society and their own destiny.

It is due to the revolutionary leadership and struggle of the working class that in socialist society the status and destiny of the working masses undergo a radical change and their position and role are enhanced.

The position and role of the masses of people are enhanced only under the leadership of the working class because the working class is an independent and creative class with the highest degree of Chajusong and creativity. Because of its class nature and socio-economic conditions the working class has the highest degree of independent ideological consciousness, creative ability, organization and cohesion among the popular masses. Therefore, the working class is capable of leading the masses to victoriously wage the struggle for Chajusong.

The process of development of socialist society under the leadership of the working class is the process of working-classizing the whole society. Working-classizing the whole society means remoulding all members of society in ideology, moral qualities and socio-economic status on the pattern of the working class.

When the whole society is reshaped on the pattern of the working class, a completely victorious socialist society, a classless society, will be materialized. Then all class distinctions will disappear and all working people will have independent ideological consciousness and creative ability necessary for the masters of state and society. Thus, the position of the popular masses as masters of society will be further consolidated and their role as masters remarkably enhanced.

b. If the Masses of People Are to Hold Their Position and Fulfil Their Role as Subject of History, They Should Be Linked with Leadership

The dear leader Comrade Kim Jong Il said:

"If they are to hold their position and fulfil their role as subject of history, the popular masses must be brought into contact with leadership. Only under correct leadership, would the masses, though creators of history, be able to occupy the position and perform their role as subject of socio-historical development." (*Ibid.*, p. 17.)

The question of linking up the masses with leadership is, in essence, the question of the basic condition necessary for the popular masses to become the genuine subject of history.

Linking up the masses with leadership means that the vanguard organization of the working masses and its leader awaken the masses ideologically, unite them organizationally and lead them with a correct strategy and tactics.

The masses of people have inexhaustible creative ability. However, if they are not united organizationally and ideologically and not guided by a correct strategy and tactics, they will be unable to hold the position of the subject of history nor play the role as such. If they are to be the genuine subject of history, they must always have the centre of unity and leadership and, firmly rallied around it, fight on under the guidance of the party and the leader.

The party and the leader is not an ordinary part of the subject of history but its core. Only when the masses of people are firmly united organizationally and ideologically around the party and the leader, the centre of unity and cohesion, and receive their guidance, can they become the genuine subject of history capable of carving out their destiny independently and creatively and developing society.

Linking up the masses with leadership is an important question especially in the revolutionary movement, the communist movement.

The dear leader Comrade Kim Jong Il said:

"The link between leadership and masses is a very important question especially in the revolutionary movement, the

communist movement, which is carried out by the working class and the broad masses of other people. Without correct leadership the communist movement would not advance victoriously because this movement itself is a highly conscious and organized one involving a serious class struggle."

(*Ibid.*, p. 17.)

With the progress of the revolutionary struggle of the masses for Chajusong, the question of correctly combining leadership with the masses assumes greater importance. In particular, the question of link between leadership and the masses is the key problem decisive of the outcome of the communist movement in which the working class and other sections of the broad masses participate.

The communist movement is a highly conscious movement for attaining the high aim of completely realizing Chajusong for the working masses. It is also a highly organized movement carried on by the working class and other sectors of the broad masses in organizational unity. The struggle for the building of communism is accompanied by a serious class struggle to overcome the resistance of all enemies at home and abroad and of the old elements. Therefore, giving correct guidance to the masses is of special importance in the communist movement.

The question of guidance in the revolutionary movement, the communist movement, resolves itself into the question of guidance given by the party and the leader to the popular masses.

The working-class party is the General Staff in the revolution, and the leader of the working class is the supreme leader of the revolution. How the masses of people are made politically conscious and organized, and how they perform their revolutionary duties and historical mission, depend on whether they are given correct guidance by the party and the leader or not.

The party and the leader occupy a prominent position and play a special role in the revolutionary movement of the popular masses.

The leader is the brain of the masses of people, the sole centre of unity and cohesion and the foremost leader of the revolution. The leader advances the guiding idea of revolution, founds the party and other political organizations. He awakens the masses of people politically and organizes them and leads the revolution to victory.

The party is the political instrument to ensure the guiding position

and role of the leader and the General Staff of the revolution. The party equips the masses of people with the thoughts of the leader and unites them into a single political force around the leader and thus leads the revolution and construction to victory.

Only when the working class and other sections of the masses receive correct guidance from the party and the leader, can they vigorously develop the deep-going and complex revolutionary struggle for transforming nature and society, achieve national and class liberation, build a socialist, communist society successfully.

The correctness of the principles of the Juche-based historical outlook on the subject of history is fully proved by the basic trend of modern history.

The dear leader Comrade Kim Jong Il said:

"As the leader said, the masses of the people have now emerged as masters of history, masters of revolution and construction, and are transforming the world more and more as they desire." (*Ibid.*, p. 18.)

The working people including the working class are standing firmly at the centre of the historical movement of our time. Hundreds of millions of people in the world who have long suffered class and national oppression and exploitation, treated as objects of history, are vigorously advancing on the road of sovereignty, independence and social progress and playing an increasingly greater role in shaping the destiny of humanity and the future of the world. Because of this grand and vigorous forward movement of our time, capitalism and imperialism which has lorded it over the working masses and trifled with their destiny for centuries, is precipitating into bankruptcy and ruin.

The popular masses who have become legitimate masters of their own destiny are transforming the world and creating a new history of mankind in accordance with their aspirations and needs. This is the basic trend of modern history which no force can ever stop. Today's reality eloquently proves the correctness and viability of the basic principle of the socio-historical outlook that the masses of people are the subject of history.

The new exposition of the basic principle of the Juche-based historical outlook on the subject of history has made it possible to scientifically clarify strictly from the Juche standpoint the laws governing socio-historical development and establish a new socio-

historical outlook centring on the masses of people. This has provided a powerful instrument for energetically expediting the socio-historical movement to carve out the destiny of the popular masses.

2) HUMAN HISTORY IS THE HISTORY OF THE PEOPLE'S STRUGGLE FOR CHAJUSONG

In this part of his work, the dear leader Comrade Kim Jong Il scientifically proved that human history is a history of the struggle of the popular masses for defending and realizing Chajusong and set forth the methodological principle that an independent stand should be maintained in the revolution and construction.

a. The History of Human Society Is a History of the Struggle of the Popular Masses for Defending and Realizing Their Chajusong

The dear leader Comrade Kim Jong Il said:

"The history of human society is the history of the struggle of the popular masses to defend and realize Chajusong.

"The leader said that all revolutionary struggles are struggles of the popular masses to defend their Chajusong."

(Ibid., p. 19.)

The Juche idea throws a new light on the essence of human history in the context of the Chajusong of the popular masses, the subject of the social movement, placing them in the centre.

The subject of history is the popular masses. Therefore, the essence of human history should be clarified with the popular masses placed in the centre. Just as the essential characteristics of the real world can be correctly clarified only when they are viewed with man, the master of the world, as the central factor, so the essence of human history can be scientifically explained only when it is viewed with the popular masses, the subject of history, placed in the centre.

The history of human society is, in essence, a history of the struggle of the masses of people for Chajusong. This means that human history is a process of struggle of the popular masses to live and develop as the masters of nature and society and of themselves, free from all sorts of restrictions and bondages.

Chajusong is the life and soul of the popular masses, and the basic aim of all their activities and struggles is to materialize their independent requirements. Thanks to their struggle for defending and realizing Chajusong, outdated and reactionary things are cleared away and new, progressive things created, and social history advances in the direction they liked and wanted.

The proposition that human history is a history of the popular struggle for Chajusong, is unequivocally borne out by the fact that all forms of struggles waged by them for long ages were struggles for defending and realizing their Chajusong.

The dear leader Comrade Kim Jong Il said:

"Throughout the long history of human society people have ceaselessly struggled to free themselves from the fetters of society and nature. All the struggles to transform society, nature and man are struggles to defend and realize Chajusong for the masses of the people." *(Ibid., p. 19.)*

People have continued to struggle to develop society for long ages. The historical movement which brought about social progress consists largely of the struggle for transforming society and nature and the struggle for remoulding man.

From the incipency of human society, people struggled to free themselves from the fetters of nature and to make themselves powerful beings. From the time when society was split into opposing classes, they waged a tireless struggle against social bondage.

Human history has developed continuously by dint of the struggle of the popular masses to remake nature and society and remould man. Society is a community of people with some material and cultural assets who are bound together by social relations. Therefore, if society is to develop, it is necessary to increase the material and cultural wealth of society, remake man into a powerful being and renovate the social relations. The struggle for creating social wealth is primarily the

struggle for remaking nature, the work of turning man, the master of society, into a powerful being is the struggle for remoulding man, and the struggle for renovating social relations which make up the inner structure of society is the work for social reform. The work of transforming nature, society and man represents the basic forms of the socio-historical movement of the masses of people for developing society and advancing history.

The work of transforming nature, society and man which has pushed forward human history, is a struggle to defend and realize the Chajusong of the popular masses.

To lead an independent life, man should become the master of nature and society, of thinking and culture. The transformation of nature, society and man is, after all, a struggle to become the master of nature and society, the master of independent thinking and advanced culture.

The struggle for transforming society is a struggle of the masses to create social and political conditions for an independent life free from class and national subjugation.

The fundamental aim of social reform is to meet the demand of the masses to live as masters of society. In order to become the masters of society, the popular masses should transform the social relations and social institutions. This is because the social relations and social institutions are the key factors determining the social position and role of people.

Only when the old social institutions are abolished and a new social system which provides them with Chajusong is set up, will the masses of people be able to raise their position and role in society and lead an independent life as masters of society and their own destiny.

The struggle for transforming nature is an effort of the masses to create material conditions for leading an independent life free from the fetters of nature.

In transforming nature the masses aim to enjoy bountiful material wealth as masters of nature. Nature is the sole material source of subsistence for man. Therefore, in order to live and advance, man should produce material wealth by transforming nature. Only when they transform and master nature, can people free themselves from the fetters of nature and prepare material conditions for an independent life.

The struggle for remoulding people is a struggle of the masses to create ideological and cultural conditions for enjoying an independent life free from the restraints of outdated ideas and culture.

The aim of remoulding people is to enable them to live as their own masters. To be master of themselves, they should have independent thinking and progressive culture. Only when they have independent thinking and sound culture, free from the fetters of outdated ideas and culture, will they be able to lead an independent and creative life as master of their lives and destiny. Failing independent consciousness and culture, people cannot be regarded as independent and creative, and so it cannot be said that they have lives as social beings even if they have physical lives, and they will hardly be able to maintain even their physical lives in society. Such people are unable to become masters of their own physical lives.

Like this, the transformation of society, remaking of nature and remoulding of man which constitute the basic spheres of social life, are a movement whose cardinal aim is to make the masses lead an independent life as masters of nature, society and themselves. Therefore, human history is, in essence, a history of the struggle of the popular masses for Chajusong. Human history develops, by dint of their struggle for defending and realizing Chajusong, in the direction of ensuring their Chajusong and raising their position and role.

The struggle for the Chajusong of the popular masses must be carried out in an all-round way in all spheres of social transformation, natural remaking and human remoulding.

The dear leader Comrade Kim Jong Il said:

"The transformation of society, nature, and people is the main elements of the masses' struggle for Chajusong. Man can realize Chajusong completely only when he is free from social bondage, natural fetters, and the shackles of outdated ideas and culture. The struggle for Chajusong should be carried out on a full scale in all spheres of social reform, natural transformation and human remoulding." (*Ibid.*, p. 20.)

The transformation of society, nature and man is an important part of the struggle for defending and realizing the Chajusong of the popular masses. The three components of the transformation work for the people's Chajusong are closely interlinked, but they have their own peculiarities respectively.

These three kinds of transformation are interlinked, complementing and restricting each other. Successful transformation of nature will create necessary material conditions for social transformation and human remoulding, and successful social transformation will offer favourable socio-political conditions for nature-remaking and human remoulding. Success in human remoulding will provide the work of nature-remaking and social transformation with favourable ideological and cultural conditions.

But the three kinds of transformation are distinguished from each other for their unique content. They cannot supersede nor derive from each other. Even if the productive forces develop as a result of efficient nature-remaking work, this does not automatically bring about the change of the social institutions or lead to a rise in the people's ideological and cultural levels. Likewise, even if a successful social transformation results in the development of social institutions, it does not necessarily bring about improvement in the productive forces or in the ideological and cultural levels of people. And even if we conduct the human-remaking work well and raise people's ideological and cultural levels, it alone is not enough to settle the question of transforming the social institutions and raising the productive forces. Therefore, the people's struggle for Chajusong should be carried out in an all-round way in all spheres of social transformation, nature-remaking and human remoulding.

The primary task in the struggle for Chajusong of the popular masses is to realize it socially and politically.

The dear leader Comrade Kim Jong Il said:

"The primary question arising in the struggle of the popular masses for Chajusong is to realize Chajusong socially and politically." (*Ibid.*, p. 20.)

To realize Chajusong socially and politically means making the masses of people masters of society by transforming the social system and ensuring Chajusong in the relations between people or social groups. In order to realize their social and political Chajusong, they should do away with the old social system and the reactionary exploiting classes that desperately try to keep it, and should become the masters of state power and means of production. Only by doing so can they free themselves from social bondage and become true masters of state and society.

To attain the social and political Chajusong of the popular masses presents itself as a primary question because man is a social being. People are not isolated from each other but live and develop in close social relations with other people or the community. So, above all, their Chajusong must be defended and realized in relation to other people or the community. If they have no Chajusong socially and politically and are subjected to class and national domination and subjugation, they will be unable to live as masters of society.

Materializing social and political Chajusong is the key to freeing people from the fetters of nature or ensuring their ideological and cultural development. Remaking of nature and man is carried out in given social and political relations. In transforming nature and developing ideology and culture, the benefits are shared by people and cooperation is achieved according to their social and political relations. Under the old social system where the masses of people are subordinated socially and politically, no matter how much the productive forces are developed and material wealth is produced, the masses will not be allowed to take their due share of the benefits, and only the ruling classes will get richer. Under such a system progressive ideas and culture are barred from developing, so the fetters of reactionary ideas and culture cannot be thrown away.

This is why social transformation aimed at realizing social and political Chajusong should go ahead of the transformation of nature and man.

The social transformation for social and political Chajusong is carried out through the social revolution which brings about a radical change in the social institutions. The history of human society ever since its division into hostile classes has, above all, been a history of social revolutions to realize social and political Chajusong for the popular masses. Through social revolutions the masses have carved out their destiny and society has developed.

Owing to slave insurrections which were the first struggle in history of the exploited working masses for Chajusong, and to peasant struggles against feudalism in the Middle Ages, the slavery and the feudal system collapsed. The collapse of the slavery put an end to the inhuman exploitation and oppression of slaves who were treated as "speaking chattels". With the fall of the feudal system, the cruel enslavement of serfs and peasants under the caste system disappeared.

This meant a big step forward in realizing Chajusong of the working masses.

But slave insurrections and anti-feudal struggles only brought about replacement of the chains of slavery with feudal fetters, and then the latter with the yoke of capital. They did not result in the abolition of class domination and oppression itself.

In the history of human society, capitalism is the last exploiter system which tramples upon the masses' aspirations and demands for Chajusong. It is an outrageously despotic system which combines class domination with national oppression. Therefore, in order to defend the masses' Chajusong, the capitalist system must be abolished and the socialist system established without fail.

The abolition of the capitalist system and establishment of a new, socialist system mark a historic turn in the revolutionary struggle for Chajusong. The socialist system is a fine system under which the masses of people are masters of everything and everything in society serves them. With the establishment of the socialist system, all exploiting classes and institutions which trample upon and suppress the aspirations and demands of the masses for Chajusong, are abolished, and the masses are provided with conditions for enjoying a fully independent life with state power and means of production in their hands.

To remodel nature and man is another important task in the struggle of the masses of people for Chajusong.

The dear leader Comrade Kim Jong Il said:

"The transformation of nature and man, along with social reform, is an important historic task in the struggle of the popular masses for Chajusong." (*Ibid.*, p. 21.)

The transformation of nature and man is an undertaking of the popular masses to become master of nature and themselves. Only when they transform nature and man can they free themselves from the yoke of nature, lead a bountiful material life and live and work independently, independent in thinking and healthy in culture.

The transformation of society can be successfully carried out only when the transformation of nature and man is vigorously propelled. The internal factors making for the transformation of society are fully prepared when the masses of people become independent in thinking through human remoulding and, on that basis, are closely united.

Social institutions can be reformed into more independent and creative ones only when the material foundations of social life are laid firmly through the transformation of nature.

Therefore, if they wish to realize their Chajusong, the masses of people must vigorously promote the transformation of nature and man, along with social reformation.

In the whole course of development of human society, the masses of people have continuously struggled to free themselves from the fetters of nature and enhance themselves ideologically and culturally.

At the dawn of human society, people's creative power was weak, and their ideological and cultural levels were very low. By their age-long hard-fought struggles the masses have developed the productive forces which represent their creative ability to master nature, and steadily raised the levels of their ideological consciousness and culture. Modern science and technology, progressive ideas and culture which have been attained by human society are without exception the fruits of the historical struggles of the popular masses.

• The transformation of nature and man, that is, the historic cause of freeing the popular masses from the fetters of nature and outdated ideas and culture and developing them to be powerful beings capable of dominating nature and real possessors of revolutionary ideas and culture comes to the fore and can be achieved with success only under socialism where the working masses are masters of society.

Under socialism where the question of revolutionary change of social institutions has already been resolved in the struggle for Chajusong, the major tasks are to reshape nature and reeducate people to emancipate the masses, who are now rid of social oppression, from the shackles of nature and outdated ideas and culture. In an exploiter society the revolutionary change of social institutions comes to the fore for the realization of the popular masses' Chajusong. The problem of doing away with the exploiting classes and the outmoded social system of exploitation is settled with the establishment of the socialist system. The socialist system accords with the will and requirements of the popular masses, and so it will be developed and perfected not by a revolutionary change but by continuous consolidation and development.

The question which comes to the fore in realizing the popular masses' Chajusong in socialist society is the transformation of nature

and man aimed at getting rid of the fetters of nature and obsolete ideas and culture. Only when the transformation of nature is actively promoted will it be possible to obliterate all the essential distinctions in labour and free the popular masses from hard labour and provide an affluent material life to them. The work of remoulding people is essential for the popular masses to free themselves from the shackles of outmoded ideas and culture and lead an independent and creative life as possessors of progressive ideas and sound culture.

Socialist society offers the possibility of successfully transforming nature and man, which is aimed at turning the popular masses into masters of nature and themselves. In exploiter society the oppression and exploitation by the reactionary ruling classes check the popular masses' creative activities for mastering nature and restrict the development of progressive ideas and culture. But in socialist society where all exploiting classes have been eliminated and the popular masses conduct creative activities with a common aim and aspirations as the masters of state and society, both the remaking of nature and the development of ideas and culture are promoted with success on an all-social scale.

When the socialist system established in socialist society is ceaselessly consolidated and developed in conformity with the requirements and interests of the popular masses, simultaneously with the overall promotion of the transformation of nature and man, the Chajusong of the masses will be realized completely and communist society, the ideal of mankind, will be built up.

The struggle to defend the popular masses' Chajusong assumes an international character.

The dear leader Comrade Kim Jong Il said:

"Today, the struggle to defend the masses' Chajusong assumes an international character." (*Ibid.*, p. 22.)

The masses' struggle for defending Chajusong assumes an international character because, first of all, the imperialist forces oppressing their Chajusong are internationally allied. The imperialists are internationally bound together for their common aim to check the revolutionary struggle waged on a global scale by peoples and maintain their domination on the verge of collapse. It is indispensable

to counter the alliance of the reactionaries with revolutionary unity. Inasmuch as the imperialist forces are allied, the struggle of peoples to oppose imperialist domination and subjugation and defend Chajusong cannot but be an international undertaking.

Another reason why the people's struggle for Chajusong assumes an international nature lies in the community of the historical backgrounds and interests of the formerly oppressed nations and peoples. These nations and peoples have a historical commonness that they have been subjected to colonial slavery, with their independence and sovereignty dethroned by imperialism. Further, today they have common interests in opposing imperialist domination and interference and defending Chajusong while fighting to build a new society. Thus, they are united on the same front of struggle to defend Chajusong.

* By nature the popular masses who are opposed to exploiting and oppressing others are interested in mutual collaboration and assistance. Therefore, they not only unite internally but intrinsically demand international cooperation on the principle of respecting each other's Chajusong.

Since the struggle for Chajusong assumes an international nature, all countries, all nations and all peoples of the world who advocate Chajusong must fight jointly in close unity under the revolutionary banner of anti-imperialism and independence. This is the only way to abolish the international order based on inequality and full of contradictions which was set up by the imperialists, and establish a new international relationship based on Chajusong and equality among countries and nations, and successfully promote the work of making the whole world independent.

The people's struggle for Chajusong will attain its ultimate goal through the building of socialism and communism.

The dear leader Comrade Kim Jong Il said:

"The age-long, ceaseless struggle of the masses for Chajusong can win its ultimate aim by building socialism and communism." (*Ibid.*, p. 23.)

The ultimate goal of the struggle for Chajusong is to realize the popular masses' Chajusong completely. This goal will be attained by building socialism and communism.

The struggle for socialism and communism is the struggle for the masses' Chajusong at its highest stage. It is a struggle to end once and for all the exploitation of man by man, the oppression of class by class, and the domination of state by state in human society, to wipe out all remnants of the old society handed down through ages, and finally free people from their restraints. So, the Chajusong of the popular masses is completely realized through the struggle for the building of socialism and communism.

In order to achieve the masses' Chajusong completely, all kinds of social bondages and inequalities should be eliminated through the transformation of society. Of course, since the development of social relations knows no bounds, there can be no end to the transformation of society which is aimed at making people full-fledged masters of society. Only when people live independently, free from all class and national subordination and social inequalities, will it be possible to say that their problem of becoming the masters of society has been solved completely. They will come to hold the position of full-fledged master of society when they build a classless society by obliterating all class distinctions through the struggle to build socialism and communism and when the domination of state by state is ended and social inequalities such as the discrepancies in working and living conditions are eliminated.

Perfect freedom from the fetters of nature is prerequisite for the masses of people to achieve Chajusong completely. As nature is boundless, so there is no end to the struggle of man for becoming the unchallenged master of nature. But people can be said to be completely free from the shackles of nature when they receive the means of subsistence needed for an independent life according to their needs and when labour is changed from an onerous burden into an indispensable vital necessity. When science and technology are advanced continuously and the productive forces highly developed through the struggle for building socialism and communism, the working people will be completely freed from hard and labour-consuming work and come to work according to their ability and receive according to their needs. Then we shall be able to say that the

problem of making the popular masses masters of nature has been completely solved.

If the popular masses want to fully realize their Chajusong, they must become the complete masters of themselves, free from the shackles of obsolete ideas and culture. Needless to say, ideas and culture have no limit in their development and generations alter without end. Therefore, there is no end to the work of educating and developing people to be more powerful beings. But we can say that people have become complete masters of themselves when they are finally free from the fetters of the old ideas and culture of the exploiter society which have struck deep roots over thousands of years and when they come to act independently and creatively with independent ideas and advanced culture befitting the masters of the world and their own destiny. When the remnants of the old ideas and culture are eliminated through the struggle for socialism and communism and all people are remoulded into comprehensively-developed men with independent thinking, profound knowledge about nature and society and strong bodies, it will be possible to say that the problem of people becoming masters of themselves has been solved completely.

Communist society is the ideal society of mankind where the Chajusong of the popular masses is realized completely. In communist society the popular masses will lead a perfectly independent life as masters of society and nature and as true masters of their own destiny.

The proposition of the Juche idea that human history is a history of the popular masses' struggle for Chajusong is a principle which throws a new unique light on the essence of social history.

In the past many philosophers and thinkers studied human history from an idealistic viewpoint or took it for the history of minor ruling classes.

Applying the materialistic principles to social history, Marxism defined the preceding history as the history of class struggles arising from the contradictions between the productive forces and production relations. This was a great stride forward in clarifying the essence of social history.

To regard history as the history of class struggles is correct so far as the history of class society is concerned. But in order to make a correct analysis of the substance of the process of human history, a principle is needed which is applicable to the whole process of development of

human society including the classless society. And even in studying the history of class society, it is required to explain the more fundamental question as to why the popular masses come to put up the class struggle against the exploiting classes. Further, human history develops through the struggles not only for transforming society but also for remaking nature and man. Therefore, the process of development of history must be explained in the context of all these struggles. For this purpose, the process of development of human society must be studied in a historical and all-round way with the popular masses, the subject of history, as the central agency and in the light of Chajusong, their intrinsic attribute.

Regarding the popular masses as the subject of history, the Juche idea clarified the principle that human history is the history of the popular masses' struggle for Chajusong and thus shed a new light on the essence of the socio-historical movement. This brought light to the most basic law applicable to the whole process of human history and resulted in a new turn in understanding the essence of history.

b. If Chajusong Is to Be Defended, an Independent Stand Must Be Firmly Maintained and a Struggle Waged against Imperialism and Dominationism

The dear leader Comrade Kim Jong Il said:

"Defending Chajusong is an absolute requirement of man as a social being and his inalienable fundamental right. It is natural that man who regards Chajusong as his life and soul, combats any encroachment on his Chajusong. The popular masses rise in the revolutionary struggle for Chajusong against the oppressors. And for the sake of Chajusong they devote all their creative talents and energies to building socialism and communism." (*Ibid.*, pp. 23-24.)

Chajusong is the life and soul of man. Because he has Chajusong man lives and acts with human dignity. If he loses Chajusong, man is as good as dead as a social being. Negation of Chajusong is tantamount to negation of man himself. To defend Chajusong is an absolute requirement of a social being and his inalienable basic right. It is natural

that man should defend his Chajusong and fight against encroachments on it.

Chajusong does not come of itself. It is achieved through the struggle against everything that restrains and tramples on it. In order to realize the Chajusong of the popular masses, class and national subordination must be eliminated together with all remnants of the old society, and socialism and communism built. This is why the popular masses turn out in the revolutionary struggle against oppressors for the sake of Chajusong and devote all their creative wisdom and energies to the building of socialism and communism. Nothing can be more honourable and worthwhile than taking part in the revolutionary struggle for Chajusong and the building of socialism and communism.

If one wishes to defend Chajusong, one must firmly maintain an independent stand in the revolution and construction.

The dear leader Comrade Kim Jong Il said:

"If Chajusong is to be defended, an independent stand must firmly be maintained in the revolution and construction.

"As the leader instructed, the independent stand is the fundamental stand that must be adhered to in the revolution and construction. Sticking to this stand is the requirement of the revolutionary struggle, the struggle for Chajusong.

"The independent stand is a thoroughly revolutionary stand, the working-class stand." (*Ibid.*, p. 24.)

By the independent stand, we mean that the popular masses decide all problems of the revolution and construction in keeping with their needs and interests, according to their independent judgement and determination, and resolve them with their own efforts and on their own responsibility.

The independent stand is the fundamental stand to be maintained in the revolution and construction. In other words, it is the stance and attitude to be maintained from the outset in the revolutionary struggle and construction work by the popular masses, the masters.

To keep an independent stand is the requirement of the revolutionary struggle itself which is aimed at defending Chajusong.

The revolutionary struggle is a struggle to meet the independent demands and interests of the popular masses, the masters, and is an

undertaking conducted by the creative strength of the masses themselves. The fundamental aim of the revolutionary struggle is to satisfy their interests, and the decisive factor of victory in the revolution is the strength of the masses themselves. Therefore, if they are to carry on the revolutionary struggle triumphantly, the masses must hold fast to the independent stand of deciding all problems of the revolutionary struggle in accordance with their own requirements and interests and settling them by their own efforts and on their own responsibility.

The independent stand is an out-and-out revolutionary stand, the working-class stand, which accords with the interests of the revolution and the real nature of the working class.

The working class is the most independent class that struggles to emancipate itself by its own strength and become the master of its own destiny. It is a characteristic and an excellent quality of the working class that it decides all matters independently in conformity with its own needs and interests and solves them by itself on the principle of self-reliance. Its historical mission is to liberate the popular masses from every kind of bondage and fetters and realize their Chajusong completely. The cause of socialism and communism is the historical cause of the working class for materializing the complete Chajusong of the masses. The independent stand reflects this real nature and mission of the working class.

Therefore, only when the independent stand is maintained thoroughly, will the wishes and requirements of the working class be met completely and the revolutionary struggle for defending Chajusong and the building of socialism and communism successfully promoted.

Any stands incongruous with the independent stand are alien to the working-class stand, the stand of the popular masses, and they are all harmful to the cause of socialism and communism.

What, then, are the expressions of the independent stand?

First of all, the independent stand finds expression in the exercise of the rights as the master of the revolution and construction.

The dear leader Comrade Kim Jong Il said:

"The independent stand finds expression in the exercise of the rights as masters of the revolution and construction. This means that the masses of the people handle all problems of the revolution and construction in their interests, accord-

ing to their own independent judgment and decision." (*Ibid.*, p. 24.)

In order to occupy the position of the master in the revolution and construction, the popular masses must exercise their rights as masters. Exercising the rights as masters means that the popular masses handle all problems of the revolution and construction in their own interests according to their independent judgment and decision.

Since the people of each country is the master of its revolution and construction, they alone have the right to deal with all problems of the revolution and construction. All problems arising in the revolution and construction of each country must naturally be disposed of according to the judgment and decision of its people. This is the only way for the people of each country to defend their interests, carry through their will and desire and keep the position of masters in the revolution and construction.

The independent stand demands rejecting any foreign pressure or interference. If this is tolerated in the slightest degree, the rights of the master in the revolution and construction will be injured. Failing to settle one's own affairs on one's own decision under pressure from or in bondage to others means losing one's rights as the master, and following others' will and acting against one's own interests means giving up one's own rights as the master.

The independent stand also finds expression in fulfilling the responsibility as the master.

The dear leader Comrade Kim Jong Il said:

"The independent stand is expressed in fulfilling the responsibility as masters. This signifies that the popular masses resolve all questions in the revolutionary struggle and construction work on their own responsibility and initiative as befitting masters." (*Ibid.*, p. 25.)

To do their duties as masters of the revolution and construction, the popular masses should fulfil their responsibility as such. Fulfilling the responsibility as masters means that the popular masses resolve all problems of the revolutionary struggle and construction work on their own responsibility and by their own efforts as befitting masters.

The revolution and construction are the undertakings of the popular masses themselves. Therefore, the popular masses ought to resolve all problems arising in these undertakings by their own

initiative on the principle of self-reliance. The decisive force in the revolution and construction of each country is the strength of the people of that country. One might receive aid from others in the revolution and construction, but it plays, to all intents and purposes, no more than a secondary role. Only when they resolve all problems of the revolution and construction on their own responsibility and initiative, will the popular masses be able to fulfil their responsibility and duties and also successfully carry on the revolution and construction.

The independent stand rejects relying on others in carrying out the revolution and construction in one's country. Trying to get one's own work done by others or to get one's own problem solved by others is tantamount to shirking one's responsibility as master and relinquishing one's position as such. If the people of each country act in this manner, they will be unable to discharge their duties as masters and successfully carry out the revolution and construction.

Only when one upholds the independent stand can he resolve the question of revolution in his own country, the question of his nation, in accordance with his own view and conviction and in the revolutionary spirit of self-reliance always and in all conditions, and carry out the revolution and construction successfully.

The people of each country should fight against imperialism and dominationism which trample upon the Chajusong of other peoples.

The dear leader Comrade Kim Jong Il said:

"The people of each country must not only oppose aggression and subjugation in firm defence of their Chajusong, but should also fight against imperialism and dominationism which trample upon the Chajusong of other peoples. Only when one opposes such encroachment on one's own Chajusong and the act of trampling upon that of others, can one be said to be standing truly in defence of Chajusong."

(*Ibid.*, p. 25.)

The people of each country must not only oppose aggression and subjugation in firm defence of their own Chajusong but also fight to defend the Chajusong of other peoples. The struggles for Chajusong stand in a relationship of mutual support and assistance, and so they

should not neglect the question of defending the Chajusong of other peoples while only valuing the Chajusong of their own country and nation.

The people of each country must not only defend their own Chajusong but also treasure the Chajusong of other peoples and oppose any acts of trampling on it.

Today the main forces trampling upon the Chajusong of other peoples are imperialism and dominationism.

* Dominationism means trampling upon the Chajusong of other countries, oppressing and dominating other nations and peoples. There are different forms of it—some take the form of openly turning other countries into colonies and oppressing and exploiting them without scruple, and others take the form of dominating and overriding other countries by placing them under their yoke by various cunning methods. Dominationism is the object of the joint struggle of the revolutionary peoples all over the world who fight in defence of Chajusong.

Today imperialism and dominationism are trampling upon the Chajusong of many peoples and subjecting them to domination and subjugation. Therefore, peoples of all countries should fight in firm unity against imperialism and dominationism which invade and oppress other countries and trample upon the Chajusong of their peoples.

One should oppose not only encroachment on one's own Chajusong but also any acts of trampling upon and suppressing others' Chajusong. Only then can he be regarded as truly defending Chajusong.

The revolutionary struggle of peoples against imperialism and dominationism, which trample upon Chajusong, and for the victory of the cause of socialism and communism is steadily gaining in scope and strength. The road of independence represents the basic direction in which the history of mankind is developing. And it is the main trend of our times that the world's people are vigorously fighting for Chajusong. Nothing can stem the current of historical development which demands Chajusong and follows the road of independence. Not only today but also the future belongs entirely to the peoples fighting for Chajusong.

3) THE SOCIO-HISTORICAL MOVEMENT IS A CREATIVE MOVEMENT OF THE POPULAR MASSES

In this part of his book, the dear leader Comrade Kim Jong Il gives a scientific elucidation of the character of the socio-historical movement as a creative movement and sets forth the methodological principle that the creative stand should always be maintained in the struggle for transforming nature and society.

a. The Popular Masses' Socio-Historical Movement Assumes a Creative Character.

A creative character is a major feature of the socio-historical movement.

The dear leader Comrade Kim Jong Il said:

"The socio-historical movement is a creative movement of the popular masses to transform and change nature and society.

"The masses' activity for an independent life is characterized by creativity. Man realizes his desire in life through his creative activity.

"The objects of man's creative activity are nature and society. By means of his activity to transform nature which surrounds him and to reform the society in which he lives, man creates new material and cultural wealth and builds a new system and a new life.

"The masses of the people are creators who remake and change nature and society. They are desirous of abolishing the old and creating the new and have creative ability to transform nature and society." (*Ibid.*, p. 26.)

The socio-historical movement is a creative movement of the popular masses to transform and change nature and society.

The popular masses' activity is aimed at satisfying their wishes to live independently as master of nature and society. Unlike other living things which subsist by adapting themselves to the environment, man raises the demand for an independent life and strives for its realization. His independent demand and life are realized in the process of transforming nature and society in accordance with his demand and will. Therefore, the socio-historical movement may be looked upon as a process through which the popular masses realize their vital demand by their creative activity.

Nature and society are the objects of man's creative activity. He lives and develops in nature and society. Nature and society constitute the environment and conditions indispensable for the existence and development of man. Nature is the sole material source of human life, and society is the community in which people live and act. Man can neither survive nor develop apart from nature and society.

Man realizes his demand for an independent life through his activity to transform nature which surrounds him and society in which he lives. Through his activity to remake nature man creates necessary material wealth, and through his struggle to reorganize society, he builds a new system and a new life.

Like this, nature and society are transformed and new things are created continuously by the popular masses' creative movement to meet their independent requirements.

The popular masses are the creators who transform and change nature and society.

The creative character of the socio-historical movement, or the activities of the popular masses for an independent life, is determined by the intrinsic demand and capability of the popular masses, its undertakers. Because all their activities are, above all else, a manifestation of their demand and capability.

The popular masses demand abolishing the old and creating the new, and they have the creative ability to transform nature and society. The desire of the popular masses to transform nature and society is, at root, what makes their activity creative. The popular masses desire creation and also have the ability for it. Their creative ability consists of the productive forces with which to reshape and master nature and the

revolutionary capability of reconstructing society. Their creative ability is the basic guarantee for their creative activity.

By using their creative ability, the popular masses transform nature and society and materialize their desire to abolish the old and create the new. This is why their activity is entirely of a creative character and so is the socio-historical movement which is propelled by their struggle and activity.

After all, the creative character of the socio-historical movement is a manifestation of the creativity of man as a social being, the popular masses, which is their essential attribute.

The creative nature of the socio-historical movement is clearly borne out by the fact that human history is a history of creation by the popular masses.

The dear leader Comrade Kim Jong Il said:

"Human history is the popular masses' history of creation.

"Since the beginning of human history, the masses of the people have been conquering nature and making what is necessary for their existence and development by their creative labour, and effecting social progress by their creative activity to change the old. Their continuous creative activity has advanced society." (*Ibid.*, pp. 26-27.)

Human history is the history of the popular masses' creative activities.

Since the dawn of human history, the popular masses have continued their creative activity to transform nature and society and, as a result, society has developed.

Then, what is the process of their creative activity?

First, it is a process accompanied by struggle.

The dear leader Comrade Kim Jong Il said:

"Their creative activity to conquer nature and bring about social progress accompanies struggle." (*Ibid.*, p. 27.)

The process of creation is precisely a process of struggle. Without struggle the creation of new things is inconceivable.

The process of creation of new things is the process of a struggle between the new and the old, in which the old are replaced by the new.

Through struggle, the old which hamper progress are overcome and eliminated and the new come into being and develop. This is a universal law of development of all things.

The popular masses' creative activity to master nature and reshape society is identified with the struggle for creation of things new and progressive.

In particular, the process of replacing the old social system with a new one and of the social emancipation of the masses is a process of fierce class struggle. Revolution begins with struggle and ends with struggle. The forces which go in for the preservation of the old system and life never give up their place of their own accord. Therefore, a new system and a new life can only be created through the struggle to wipe out the old forces.

All the progress and changes brought about by humanity throughout history are precious fruits of the popular masses' creative struggle.

Their creative activity to transform nature and society is also a process of turning themselves into more powerful beings.

The dear leader Comrade Kim Jong Il said:

"The process of their creative struggle is the process of developing themselves to be more powerful beings.

"The masses of the people have increased their creative ability while at the same time transforming nature and developing society. The history of social productive forces is the history of the growth of man's creative capability to conquer nature. The history of social revolutions is the history of the process to strengthen the revolutionary power of the masses to reshape society." (*Ibid.*, p. 27.)

The popular masses continue to cultivate their creative power through the practical struggle to transform nature and develop society. This process in which they remake and develop nature and society is the process of developing themselves to be more powerful beings, that is, developing their creative ability.

History of development of the productive forces of society is a history of growth of the creative power of man for mastery over nature.

The productive forces imply the creative power of man to master nature. Prompted by a desire to free themselves from the shackles of nature, people have steadily developed the productive forces by improving implements and developing technology. The process of

development of the productive forces is the process in which the masses have acquired and developed a scientific knowledge of nature, technical skills, and theories and experiences of production.

The history of social revolutions is the history of the growth of the popular masses' revolutionary abilities.

In the process of the revolutionary struggle, the working masses get deeply aware of their own socio-class positions and strength and more awakened and tempered politically and ideologically. In this process, they are closely bound together and acquire a wealth of experience and lessons. Thus, in the course of the revolutionary struggle, the revolutionary abilities of the masses to transform society increase.

- * The productive forces which represent the creative power to remake nature are closely related with the revolutionary abilities, the creative power to transform society. But they are not identical. Natural science and social science differ from each other, and labour implements used in mastering nature and arms, the means of class struggle, are different.

Like this, the working masses' creative struggle for the transformation of nature and society is a process in which the masses develop themselves into more powerful beings.

- * Through their struggle for remaking nature and society, people develop their consciousness of being masters of nature and society and cultivate their creative power to transform nature and society. Further, they have to directly remould themselves. They should bring up the new generation and educate them to be people with social consciousness. Thus, a unique sphere of activity for remoulding people comes into existence. Ideological and cultural work, education, public health service and athletics are all undertakings for remodelling people. The remodelling of people is mainly aimed at imbuing them with a high degree of Chajusong and creativity, and at giving them great physical strength. While enhancement of their creative power helps, after all, to transform nature and society, the heightening of their ideological consciousness directly contributes to their remoulding. Therefore, the remodelling of their ideological consciousness is the part and parcel of the human-remoulding work.

The highest form of creative movement of the popular masses is the communist movement which is aimed at building the ideal society of mankind.

The dear leader Comrade Kim Jong Il said:

"With growth in the creative ability of the masses, the socio-historical movement advances further."

"The communist movement organized and developed by the working class is the highest form of creative movement in human history." (*Ibid.*, p. 27.)

With growth in the creative ability of the popular masses, the socio-historical movement advances further.

The struggle to build a communist society, the ideal society of mankind where the popular masses' Chajusong will be fully realized, is the highest form of creative movement in human history.

Why, then, is the communist movement the highest form of creative movement?

First of all, it is because this movement aims to build the highest, ideal society of mankind.

Communist society is the highest ideal of humanity, where the Chajusong and creativity of the popular masses will be fully realized.

The communist society, the ideal society of mankind, will be built when all members of society are remoulded into comprehensively-developed man with sound independent thinking and a high level of culture and knowledge; when social equality is fully materialized by steadily perfecting the social relations; and when the productive forces are so highly developed that people can receive according to their needs.

Like this, the struggle for building a communist society is a struggle for hewing out a path no man has ever explored, a struggle to attain the ultimate goal of mankind by carrying out complicated, diverse reforms and changes. Therefore, the movement for building the ideal society of mankind is the highest form of creative movement in human history.

Another reason why the communist movement is the highest form of creative movement is that the creativity of the popular masses is displayed to the fullest extent in this effort.

During the whole period of antagonistic class society the creative activity of the working people was suppressed by the ruling classes.

The creative power of the working masses is demonstrated to the maximum in the struggle for building the ideal society of mankind. This struggle is for the working masses and of the working masses themselves as masters responsible for it. Therefore, in this struggle they give full play to their creative wisdom and strength and become genuine creators of history who shape their own destiny independently.

The Juche idea clarifies the creative nature of socio-historical movement in a unique way and thus sheds a new light on the law of social development of which the popular masses are the main agency.

It has so far been asserted that social progress is of an objective nature and that the process of social progress is a process of natural history.

By advocating the principle that the socio-historical movement is not only a purposeful struggle for the Chajusong of the popular masses but also a creative movement for transforming nature, society and man, the Juche idea has newly clarified the character of the socio-historical movement and thrown full light on the law-governed process of its development.

Thus, a switchover has been effected from the old view that only regarded the process of social history as a process of natural history which is determined by economic necessity to the Juche-based view that regards it as a process of independent and creative movement of the popular masses.

b. The Creative Stand Must Always Be Firmly Maintained in the Struggle for Transforming Nature and Society

The dear leader Comrade Kim Jong Il said:

"The revolutionary movement, the creative activity of the masses, requires that the creative stand be always maintained firmly in the struggles to reshape nature and society." (*Ibid.*, p. 28.)

From the premise that the socio-historical movement assumes a

creative nature follows the methodological requirement that a creative stand should be maintained in the revolutionary movement for the transformation of nature and society. The creative stand means solving all problems of the revolution and construction in line with the actual conditions by enlisting the revolutionary zeal and creative initiative of the popular masses.

Adherence to the creative stand is a prerequisite for leading the revolutionary movement to victory. Only when they adhere to the creative stand, can the popular masses properly maintain their position as masters of the revolution and construction and fulfil their role as such.

Why, then, is the adherence to the creative stand a prerequisite for leading the revolutionary movement to victory?

First of all, it is because the creative stand is a stand which the popular masses should maintain as transformers of nature and society, as shapers of their own destiny.

The dear leader Comrade Kim Jong Il said:

"The creative stand is one that the masses of the people ought to maintain as transformers of nature and society, as shapers of their own destiny." (*Ibid.*, p. 28.)

The popular masses are transformers of nature and society and carvers of their own destiny. Neither "Heaven" nor any supernatural beings but the popular masses themselves transform nature and society and carve out their own destiny. It is precisely the popular masses that demand transforming nature and society and shaping their own destiny and undertake and carry out the tasks.

Therefore, they should adhere to the creative stand which enables them to enhance their creative role to the maximum in transforming nature and society and hewing out their destiny. Without maintaining this stand it would be impossible for them to transform nature and society in accordance with their will and need or shape their destiny for themselves. Adherence to the creative stand is a sure guarantee for settling all matters by the efforts of the popular masses themselves in keeping with the requirement of the revolution and their interests.

Secondly, it is because the creative stand is a fundamental method to be pursued in the revolution and construction.

The dear leader Comrade Kim Jong Il said:

"As the leader instructed, the creative stand constitutes the fundamental method that must be relied on in the revolution and construction." (*Ibid.*, p. 28.)

The creative stand constitutes the fundamental method that enables the masses of people to properly maintain the position of masters in the revolution and construction and fulfil the role of masters.

The creative stand provides the method by which to bring the popular masses' wisdom and energies into full play.

The dear leader Comrade Kim Jong Il said:

"The creative stand provides the method by which to give an active stimulus to the creative power of the masses, push forward the revolution and construction on one's own initiative, overcome the difficulties in the path of progress by the struggle of the masses, and ensure continued innovations and ceaseless advance." (*Ibid.*, p. 29.)

The revolutionary movement demands that one should depend firmly on the creative wisdom and strength of the popular masses and bring them into full play.

The popular masses have unlimited creative wisdom and strength as masters of the revolution and as its principal motive force. Enlisting their creative wisdom and strength is indispensable for looking at the objective world in the right lights, settling all problems in keeping with the actual conditions, and transforming nature and society successfully. The creative stand provides the method by which to give an active stimulus to the creative power of the masses, push forward the revolution and construction on one's own initiative, overcome the difficulties in the path of progress by the struggle of the masses, and ensure continued innovations and ceaseless advance.

The creative stand provides a method for settling all problems in consonance with the specific realities.

The dear leader Comrade Kim Jong Il said:

"The creative stand represents the method whereby one rejects a dogmatic attitude and grasps the reality in its true perspective and concretely by one's own thinking and solves all questions accordingly." (*Ibid.*, p. 29.)

The revolutionary movement takes place in a specific reality which is always diverse and ceaselessly changes. Therefore, it rejects all sorts

of schemata and old patterns and opposes the dogmatic attitude of imitating others mechanically. The schematic viewpoint and the dogmatic way of thinking smother creativity, prevent a correct understanding of the ever-changing diverse realities and bar the possibility of working out a scientific method of revolution and construction.

Only when one bases oneself firmly on the specific reality and maintains a creative attitude towards everything, will he be able to find out the correct method of transforming nature and society and apply it skilfully. The creative stand represents the method which embodies this requirement of the revolutionary movement.

The creative stand enables one to discard the dogmatic attitude and grasp the reality in its true perspective and concretely by one's own thinking. It also renders it possible for one to rely firmly on the reality and resolve all problems to suit it.

Like this, the creative stand provides a method whereby to bring the popular masses' creative wisdom and strength into full play in accord with the requirements of the revolutionary movement and solve all matters in line with the specific reality. Thus, it is the fundamental method to be applied in the revolution and construction.

Thirdly, it is because the creative stand represents the revolutionary method which enables one to fulfil the requirements of our time most effectively.

The dear leader Comrade Kim Jong Il said:

"The creative stand constitutes the revolutionary method which enables one to meet most effectively the requirements of our time when the masses of the people have emerged as masters of history and when the revolutionary movement is highly developed." (*Ibid.*, p. 29.)

Our time is a new era in the history of mankind when the popular masses who have emerged as masters on the arena of history hew out their destiny independently and creatively, an era when the revolutionary movement of the popular masses has advanced a long way, gaining in depth, scope and diversity on the global scale.

Our time requires that the role of the masses be enhanced to the highest degree in the revolution and construction and that all questions be solved creatively.

The creative stand constitutes an efficient method that most precisely reflects this requirement of our age.

This stand makes it possible to scientifically work out the strategy and tactics of the revolution in conformity with the new requirements of our time and revolution.

It also provides a sure guarantee for the victory of the revolution by continuously bringing out the inexhaustible creative power of the masses of people.

Like this, the creative stand provides a powerful revolutionary method for the popular masses to enhance their creativity in conformity with the requirements of our time and to solve all matters to suit the realities, and so adherence to this stand is indispensable for the victory of the revolutionary movement.

4) THE PEOPLE'S CONSCIOUSNESS OF INDEPENDENCE PLAYS THE DECISIVE ROLE IN REVOLUTIONARY STRUGGLE

In this part of his work, the dear leader Comrade Kim Jong Il gives a scientific answer to the question of the motive force of the socio-historical movement by proving the principle that the people's consciousness of independence plays the decisive role in the revolutionary struggle, and clarifies the methodological principle that the main stress should be placed on the thinking of people in the revolution and construction.

a. The People's Consciousness of Independence Plays the Decisive Role in the Revolutionary Movement

The dear leader Comrade Kim Jong Il said:

"The revolution is propelled forward to victory by the conscious struggle of the masses of the people.

"The leader put in a new light the principle that the masses' consciousness of independence plays the decisive role in the revolutionary struggle." (Ibid., p. 30.)

The socio-historical process is, by nature, a process of purposive struggle of the popular masses. In particular, the revolutionary movement which is a struggle for their Chajusong can only be propelled to victory through the purposive, active struggle of them who are engaged in it.

The great President generalized his rich experience in the revolutionary struggle and put forward in a new light the principle that the popular masses' consciousness of independence plays the decisive role in the revolutionary struggle.

Various factors work in the revolutionary movement, such as the ideological consciousness and creative ability of the popular masses, the situation of the objects of revolution, and their material and economic conditions. What plays the decisive role here is the consciousness of independence of the popular masses, the subject of the revolutionary movement.

Ideological consciousness plays the role of determining, regulating and controlling all actions of man.

The dear leader Comrade Kim Jong Il said:

"Ideological consciousness determines and regulates all actions of man.

"Consciousness, essentially, is the highest quality that makes man superior to all beings and the most powerful in the world. It is the sophisticated function of man's brain, the most developed of his physical organs. The brain plays the central role in the activity of human life, and consciousness which is the function of the brain, commands all actions of man.

"Ideological consciousness reflects man's desire and interests, and for this reason, it has the most active effect on his conduct. Without the determination and regulation of ideological consciousness, man's independent and creative activities would be inconceivable." (Ibid., p. 30.)

Ideological consciousness is one of the basic constituent elements of consciousness of man, a social being.

Consciousness is, essentially, the highest quality that makes man superior to all other beings and the most powerful in the world. For his

consciousness, man can grasp the world scientifically and conduct purposeful activities to transform nature and society. Consciousness is the first factor determining man's superiority.

* Man's vital need can be turned into an independent need only when it is linked with consciousness (independent ideological consciousness), and his material strength can become creative ability only when it is linked up with consciousness (scientific and technological knowledge). Of course, man is superior to all other beings and the most powerful in the world because he has material and spiritual strength. But man's material strength works only under the control of his spiritual strength. Therefore, the highest attribute which guarantees his superiority is consciousness.

That man has consciousness means that he regulates and controls his activities consciously. Consciousness is the sophisticated function of man's brain, the most developed of his bodily organs. The brain plays the central role in the activity of human life, and consciousness which is the function of the brain, commands all actions of man.

* The brain is the most important organ which controls vital activities. The brain serves as the criterion for judging the level of an animal's development. The ratio of the weight of the brain to the bodily weight is 1:700 with lion, 1:130 with chimpanzee, and 1:47 with man. As for the volume of brain, it is 400-500 cubic centimetres with ape, 935 cubic centimetres with the ancient ape-man, and 1,350-1,450 cubic centimetres with the modern man. The human brain which is the most developed of all organs of man's body can be called the centre of his life. Although his brain weighs one-fourty-seventh of his body, it takes up a quarter of the blood and oxygen needed in his body. Consciousness is the most sophisticated function of man's brain.

Man's consciousness regulates, controls and commands his action because it reflects in a concentrated way his vital needs and interests, the real nature of the surrounding world and the law of its movement and development, and the knowledge of the method of using his strength. Consciousness which is a sophisticated function of the brain analyses and synthesizes everything reflected, sets the goal of an action, studies means and ways for its accomplishment and regulates and controls man's activities in line with it.

The main contents of consciousness are thought and knowledge. Thought is the consciousness that reflects man's needs and interests, and knowledge is the consciousness that reflects the essence of the surrounding world and the law of its movement and the method of using one's strength.

In this connection, ideological consciousness most actively influences man's action because it reflects his needs and interests. Apart from the regulation and control by ideological consciousness, man's independent and creative activity is inconceivable.

* Thought is the consciousness that reflects man's needs and interests. Thought is formed and developed through the accumulation of knowledge about interests. With the accumulation of knowledge about the class interests, man comes to understand what the class interests are and have a determination to fight for them. Scientific and technical knowledge directly helps man use his strength in a creative way, and ideological consciousness performs the function of directly regulating and controlling his vital needs. Ideological consciousness and scientific and technical knowledge are different from each other and so a man with a large store of scientific and technical knowledge is not always healthy in ideological consciousness.

To be an independent and creative being, man should have independent ideological consciousness.

The dear leader Comrade Kim Jong Il said:

"If a man is to be an independent creative being, he must have the consciousness of independence. This consciousness means the awareness of one's being the master of one's own destiny and signifies the will to shape one's destiny by one's own initiative. Only when a man has the consciousness of independence can he conduct conscious activity to conquer nature and actively struggle against the oppressors who encroach and trample upon his Chajusong." (*Ibid.*, pp. 30-31.)

Ideological consciousness may be either independent one which correctly reflects man's basic needs and interests, or not.

Independent ideological consciousness means the awareness of one's being the master of one's own destiny and signifies the will to carve out one's destiny for oneself. When we say that independent ideological consciousness means the awareness of one's being the

master of one's own destiny, we mean before anything else the firm conviction that one is the master of one's own destiny and has the power to shape one's destiny. And when we say that independent ideological consciousness signifies the will to carve out one's destiny for oneself, we mean the firm determination to hew out one's destiny to the end by oneself. Independent ideological consciousness is the decisive factor which makes people independent and creative beings.

To have independent ideological consciousness means having a firm desire and will to oppose all sorts of subjugation and bondage and transform the world in accord with one's own intention and demand. When one has independent ideological consciousness one can have a correct understanding of the law of nature, continuously master nature through purposive activity, and reshape society as one wants by waging an active struggle against the oppressors who trample upon Chajusong. The activities of people who scientifically cognize and remake the world are a manifestation of their consciousness, and the positive role they play in the struggle to transform nature and society is, after all, the role of their consciousness which regulates and controls their activities.

* The decisive role of ideological consciousness must not be construed as meaning that ideological consciousness itself transforms the world by exercising material strength. Seeing people act according to their consciousness, the idealists only stressed the superiority of spirit over matter and falsely insisted as if spirit itself could play any creative role apart from man's activity. As there can be no ideological consciousness without man, the decisive role of ideological consciousness is inconceivable apart from his activity. Ideological consciousness reflects people's wishes and interests, enables them to set the right goal and direction of action accordingly and induces them to work actively for its materialization. Ideological consciousness exerts influence on the objective world only through men's activity.

Consciousness of independence plays the decisive role in the popular masses' revolutionary movement.

The dear leader Comrade Kim Jong Il said:

"The consciousness of independence plays the decisive role in the masses' revolutionary movement for Chajusong.

"All revolutionary movements are conscious movements. A revolutionary movement begins with awakening people to an advanced idea and emerges victorious on the strength of the masses of the people who are armed with the advanced idea." (Ibid., p. 31.)

All revolutionary movements are struggles waged by the masses of people to implement their independent demands purposefully. Therefore, the revolutionary movement begins with inspiring people with progressive ideas, and it will win on the strength of the popular masses who have risen equipped with progressive ideas.

* In particular, the decisive role of independent ideological consciousness in the revolutionary struggle is to be explained largely by the situation of the popular masses at the time when they wage the revolutionary struggle to change the social system completely. The masses, who have neither state power nor means of production, should fight against the ruling classes that resort to counterrevolutionary violence. In this struggle, not weapon or property but the popular masses themselves and their ideological consciousness constitute the means for defeating the ruling classes. Their absolute superiority over the counterrevolutionary force lies in the fact that they have independent ideological consciousness, and for this reason, they can defeat the numerically superior enemy. This is why independent ideological consciousness, which plays the decisive role in all activities of man, has a still greater role to play in the revolutionary movement, in the revolutionary struggle for changing the social system in particular.

Ideological consciousness is the decisive factor determining man's role in the revolution and construction.

First of all, ideological consciousness determines the class character of man's activities.

The dear leader Comrade Kim Jong Il said:

"Ideological consciousness determines the class character of the actions of people who participate in the revolutionary movement. There can be no superclass ideology in a class society, and what is basic to man's ideological consciousness is his class awareness. People's attitude towards the class struggle is determined by their class consciousness." (Ibid., p. 31.)

Ideological consciousness determines the class character of the actions of people who participate in the revolutionary movement. The class character of their actions in the revolutionary movement hinges on which class they are acting for. In other words, it is decided by which class's stand they take towards the revolutionary struggle.

Ideological consciousness determines the class character of the actions of people because ideological consciousness itself has a class character. There can be no superclass ideology in a class society, and what is basic to people's ideological consciousness in a class society is class consciousness. People's stand and attitude towards the class struggle are determined by their class consciousness.

Of course, people's activity is based on their social and class positions and determined by them. But the social and class positions alone do not prompt people to action. The social and class positions are, in the final analysis, an objective factor influencing the ideological consciousness which directly regulates the action of people. The social and class positions indirectly work on their actions by influencing their consciousness.

Therefore, which class people serve in a class society is, after all, directly determined by which class's ideology they have. When they have the ideology of the reactionary classes, they would commit counterrevolutionary acts. When they have the ideology of the progressive class, the consciousness of independence, they would fight devotedly for the victory of the revolution.

The ideology also determines the will and fighting power of people displayed in the revolutionary movement.

The dear leader Comrade Kim Jong Il said:

"The will and fighting power of people demonstrated in the revolutionary movement are also determined by their ideological consciousness. The level of the willpower and strength demonstrated by the people is determined by their ideology. Only those who have a firm consciousness of independence will be able to take an indomitable attitude towards the revolution, actively participate in it with a strong will, and struggle to the end, overcoming all difficulties and trials." (*Ibid.*, p. 32.)

Ideological consciousness determines not only the class character of people's action but also their will and fighting power demonstrated

in the revolutionary struggle.

The will of people means their spiritual strength to fully satisfy their demand by overcoming all difficulties. What a strong will and strength they can demonstrate in the revolutionary struggle depends, after all, on their ideology. Those who are firmly armed with the consciousness of independence will display a strong will and strength as much in the revolutionary struggle. They will take a resolute stand and attitude in the revolutionary struggle, and take an active part in the revolution and fight to the end, tiding over every difficulty and ordeal.

The revolutionary ability of popular masses is unfathomable, but it cannot find full expression if they are not ideologically awakened. As a matter of fact, man's strength and ability come into work only under the control of consciousness. Ideologically unawakened masses are unable to rise in the revolutionary struggle in spite of exploitation and oppression imposed upon them, nor can they successfully transform nature and society to meet their needs. Only when they become conscious of their class interests, the popular masses can demonstrate their revolutionary ability to the full and guarantee victory in the revolution.

* The popular masses are not always ready to rise in a revolutionary struggle, no matter how harsh the exploitation and oppression may be. Of all the exploiter societies, the slave-owning society was characterized by most cruel and harsh exploitation and oppression. Nevertheless, the slaves were not more revolutionary than the working class. In capitalist society the working class is more progressive and revolutionary than the peasantry, but it is not only because the former is exploited and oppressed more than the latter. The reason why the working class is the most advanced and revolutionary class lies in the fact that it has a higher degree of consciousness of independence than other classes. The working class takes an active part in the revolutionary struggle as it is awakened to the consciousness of independence under the guidance of the party and the leader.

The role of ideological consciousness ever increases as the revolutionary movement advances.

The dear leader Comrade Kim Jong Il said:

"The role of ideological consciousness steadily increases

with the development of the revolutionary movement." (*Ibid.*, p. 32.)

The development of the revolutionary movement means that the popular masses realize their independent demand of a higher level. In order to realize their independent demand of a higher level, it is indispensable for them to have a high degree of consciousness of independence and conduct more creative activity. Therefore, the role of ideological consciousness ever increases as the revolutionary movement gains in scope and depth at a higher stage.

The role of ideological consciousness is incomparably enhanced in the struggle for socialism and communism, the highest stage of the revolutionary movement.

It is, first of all, because the socialist and communist societies are built purposefully and consciously by the popular masses who are aware of the laws of historical development and their own mission.

The dear leader Comrade Kim Jong Il said:

"By nature, the communist movement, the highest stage of the revolutionary movement, requires a high degree of consciousness from people. The socialist and communist societies are built by the purposeful and conscious efforts of the popular masses. The role of ideological consciousness is incomparably enhanced when building socialism and communism after the seizure of political power and the establishment of the socialist system by the working class." (*Ibid.*, p. 32.)

Socialist and communist societies are ones to be created by the purposeful and conscious struggle of the popular masses, where every condition is guaranteed for enhancing the role of people's ideological consciousness.

Capitalism depends on the discipline of hunger and the rod, but socialism and communism rely on the high level of people's consciousness. Of course, in the socialist society, a transitional society, there survive old ideas in the minds of people, and this needs control. But since the socialist and communist societies are societies whose masters are the popular masses, they require putting the main stress on arousing their consciousness instead of controlling them.

Socialism and communism not only require a high level of consciousness but provide all conditions for increasing the role of the people's ideological consciousness to the full.

Socialism and communism ensure first the sway of the advanced ideas of the working class over the whole society and thus enable people to enhance the role of their ideological consciousness to the full. In exploiter society, too, each class tries to make its own ideology prevail all over the society, but never succeeds in it on account of class antagonism. However, in socialist society class antagonism is eliminated and the social and economic conditions for engendering obsolete ideas exist no longer, so the advanced thought of the working class prevails over the whole society and the role of ideological consciousness increases that much.

Besides, socialism and communism make the popular masses true masters of society and thus enhance the role of their ideological consciousness to the full. Capitalism subordinates even man's thinking and action to pecuniary considerations, but socialism and communism make the masses of people true masters of society, and therefore can give full play to their revolutionary enthusiasm and creative zeal. As a result, the role of ideological consciousness incomparably rises in the course of building socialism and communism.

The enormous role of ideological consciousness in the revolutionary struggle for socialism and communism is also associated with the characteristics of the revolutionary thought of the working class.

The dear leader Comrade Kim Jong Il said:

"The tremendous role of ideological consciousness in the revolutionary struggle for socialism and communism is also connected with the characteristics of the revolutionary thought of the working class.

"The role of ideological consciousness in social progress depends on its class character and content. The reactionary ideology of the exploiting class hampers social progress, whereas the advanced ideology of the progressive class gives impetus to the development of society. The revolutionary ideology of the working class, the most independent class, has an incomparably greater revolutionary influence than any other advanced ideas in history." (*Ibid.*, p. 33.)

The revolutionary thought of the working class plays an extraordinarily great role in propelling social progress.

The role of ideological consciousness in social progress depends on its class character and content. The reactionary thoughts of the exploiting classes hamper social progress by covering up the reactionary nature of exploiter society, defending the demands and interests of the exploiting classes and by distorting the laws of social progress. But the advanced thoughts of the progressive class stimulate social progress because they correctly reflect its demands and interests and the laws of social progress. The revolutionary thought of the working class, the most independent class, has an incomparably greater revolutionary influence than any other progressive ideas in history because of its thoroughly scientific and revolutionary character. It scientifically shows the road of struggle ahead of the popular masses since it mirrors the laws of social progress most precisely, and it is easily accepted by the masses and converted into a great material strength because it correctly reflects their aspirations and demands. The revolutionary thought of the working class is a weapon for cognizing and changing the reality and shaping the future.

Therefore, unlike the reactionary thoughts of the exploiting classes which, speaking for the old social system, hinder the forward movement of history, the revolutionary thought of the working class discharges the mission of stimulating and propelling the forward movement of history.

Like this, the role of ideological consciousness increases as the revolutionary movement develops onto a higher stage, and it rises enormously in the process of building socialism and communism.

With the elucidation of the principle that the independent ideological consciousness of the popular masses plays the decisive role in the revolutionary struggle, a new light has been shed on the law of social progress.

In the past the role of ideological consciousness in social development was studied in the light of its reaction to the action of material and economic conditions, and was only regarded as prompting or retarding social progress.

With the clarification of the above-mentioned principle, a correct understanding has been given of the role of ideology in social development, a scientific answer has been supplied to the question of the basic motive power of the socio-historical movement and the revolutionary struggle, and a new law of social development clarified.

In particular, the principle that the popular masses' independent ideological consciousness plays the decisive role in the revolutionary struggle has brought light to the principled ways of propelling the revolutionary movement and greatly accelerating the process of social progress.

b. The Thinking of People Must Be Grasped as the Main Link in the Revolution and Construction

The dear leader Comrade Kim Jong Il said:

"The revolutionary movement is a conscious movement, and for this reason one must always hold fast to people's thinking as the main thing in the revolutionary struggle and construction work. Doing this is an important principle that must be maintained in the revolution and construction." (*Ibid.*, p. 34.)

Grasping the thinking of people as the main link in the revolution and construction means solving all problems by attaching decisive importance to the ideological factor and enhancing the role of ideological consciousness.

What should be grasped as the main link in the revolution and construction, is a question of principle which is decisive of the issue of the revolution. All problems arising in the revolutionary practice will be successfully solved only when the main link in the revolution and construction is correctly located and grasped firmly.

The Juche idea has made clear that the popular masses' independent ideological consciousness plays the decisive role in the revolution and construction and, on this basis, newly expounded the principle that the popular masses' thinking must be grasped as the main link in the revolution and construction.

Why is it an important principle to be abided by in the revolution and construction to grasp people's thinking as the main link?

It is, above all, because attaching decisive importance to the ideological factor is a legitimate requirement of the revolutionary movement.

The dear leader Comrade Kim Jong Il said:

"Attaching decisive importance to the ideological factor is a law of revolutionary movement." (*Ibid.*, p. 34.)

Together with the ideological factor, the material factor, too, plays a great part in the revolutionary movement. But the material factor cannot supersede the role of the popular masses, the main agency of the revolutionary movement. It acts on the victory of revolution as an objective condition which affects people's activities in the revolutionary struggle. How to use the material conditions and how much their action should be strengthened depend on people's conscious activities. Even if the material conditions are ripe, there will be no revolutionary movement, nor will it win even if it is started, so long as people are not awakened ideologically.

These material conditions can be prepared quickly or slowly depending on how people act. The material conditions can by no means be prepared of their own accord. They are only prepared through the activities of people who have ideological consciousness. If people work actively with a high level of ideological consciousness, the material conditions will be prepared quickly, and if not, the preparation of the material conditions will be retarded that much.

The revolution advances and emerges victorious only through the active struggle of revolutionaries and people. By nature of things, the revolutionary struggle will start not after all necessary conditions have been created, nor will it be waged only in favourable circumstances. On the contrary, the revolutionary movement usually starts in difficult conditions devoid of enough material conditions for it. Waiting with folded arms for all conditions to ripen is tantamount to refusing to make a revolution. Therefore, primary importance must be given to the ideological factor in the revolutionary struggle and construction work and, on this basis, strong efforts must be made to create all necessary conditions.

Another reason why grasping people's thinking as the main link is an important principle in the revolution and construction is that solving all problems by uplifting the ideological consciousness of people is an essentially communist method.

The dear leader Comrade Kim Jong Il said:

"Solving all problems by raising the level of people's consciousness is the method inherent to the communists. The

communists who struggle for the freedom and happiness of the people, lead the revolution to victory and fulfil their noble mission by awakening people ideologically and making them conscious and encouraging them to undertake the struggle of their own accord. The communists have a powerful ideological weapon capable of awakening all the people to activity." (*Ibid.*, pp. 34-35.)

To solve all problems by raising the level of people's ideological consciousness is the method inherent to the communists who fight for people's freedom and happiness.

To enhance the ideological consciousness of the popular masses and encourage them to solve all problems as masters is a method stemming from the lofty mission of the communists who fight in defence of their Chajusong. It is the mission of the communists to awaken ideologically and lead the working class and other popular masses to free themselves by their own efforts and struggle from all kinds of restrictions and bondage and build an ideal society of mankind in which Chajusong will be realized completely. In order to discharge this mission successfully, the communists must awaken people ideologically and make them conscious, so that they turn out in the revolutionary struggle voluntarily.

To make the popular masses solve all problems for themselves by uplifting their ideological consciousness is a principle which can only be advanced and implemented by the communists who have a powerful ideological weapon for awakening and rousing the entire people. The communists have a powerful ideological weapon for awakening and rousing all the people to activity. Although the capitalist class, too, strives to spread its ideology, capitalist thinking cannot be accepted by the masses as their own because it fundamentally conflicts with their interests. Only the revolutionary thought of the working class which defends the interests of the working people can easily be accepted by all the people and can prevail in the whole society. The communists always solve all problems of the revolution and construction with success by relying on the elated revolutionary consciousness of the popular masses because they have an ideological weapon for awakening and rousing the masses to activity.

Settling all matters by awakening people politically and ideologically is a dependable guarantee for victory in the revolution and

construction. Reliance on the popular masses' high revolutionary consciousness makes it possible to push forward the revolutionary struggle and construction work vigorously and hasten the victory of the revolution by overcoming all unfavourable conditions.

As is clear from the aforesaid, to put the main stress on thought is an important principle in the revolution and construction which stems from the legitimate requirement of the revolutionary movement and the nature of the communists.

By elucidating the socio-historical principles of the Juche idea in an all-round way, the dear leader Comrade Kim Jong Il has made an everlasting contribution to further deepening and developing the Juche idea and establishing for the first time in the development of philosophical thoughts of humanity the new socio-historical outlook, the Juche outlook on history, with man, the popular masses, as the subject.

IV THE GUIDING PRINCIPLES OF THE JUCHE IDEA

In this part of the treatise, the dear leader Comrade Kim Jong Il gave an all-round exposition of the guiding principles in the application of the Juche idea to the revolution and construction.

The guiding principles of the Juche idea serve as a guideline in establishing Juche in all fields of Party and state activities, of the revolution and construction.

Establishing Juche means making the popular masses, the subject, take their legitimate position as master and discharge their role as such. Although they are the subject of history, the masses of the people failed to be aware that they are the masters of their own destiny and to hold the attitude of masters in hewing out their own destiny for a long time because of the exploitation and oppression by the reactionary ruling classes and of the harmful effects of flunkeyism, dogmatism and other old ideas. By elucidating that Juche should be thoroughly established in all fields of the revolution and construction, the Juche idea enables the popular masses to conduct the revolutionary struggle and the work of construction independently and creatively with a consciousness of their being master.

The Juche idea clarified not only the basic aim and orientation of the revolution and construction but also the correct guiding principles for carrying them out and thus became the perfect guiding ideology of revolution and construction in our age.

The guiding principles of the Juche idea involve the fundamental principles of the successful carrying out of the revolution and construction by maintaining the independent and creative stands and enhancing the role of consciousness.

In order to apply the Juche idea to the revolution and construction, it is essential to strictly observe the guiding principles of the Juche idea.

1) THE INDEPENDENT STAND MUST BE MAINTAINED

The dear leader Comrade Kim Jong Il defined it as a fundamental principle of the Juche idea to maintain the independent stand and gave a comprehensive exposition of principles for holding to it.

The dear leader Comrade Kim Jong Il said:

"If the revolution and construction are to be carried out as required by the Juche idea, Chajusong must be maintained and realized in Party and state activities." (*Ibid.*, p. 36.)

To maintain and realize Chajusong in Party and state activities is a fundamental demand to push forward the revolution and construction as required by the Juche idea and a sure guarantee for their victory.

If Chajusong is to be maintained and realized in Party and state activities, an independent stand must firmly be maintained. The independent stand is a most revolutionary stand that the masses of the people ought to firmly defend their independent requirements and interests in the revolution and construction, deeply conscious that they are the masters of the revolution and resolve all problems arising in the revolution and construction on their own responsibility and by their own efforts.

The independent stand is expressed in the principles of Juche in ideology, independence in politics, self-sufficiency in the economy and self-reliance in defence.

(1) JUCHE IN IDEOLOGY

Juche in ideology is a guiding principle for realizing Chajusong in the ideological field.

Establishing Juche in ideology is the primary requirement to provide Chajusong for the popular masses.

The dear leader Comrade Kim Jong Il said:

"Establishing Juche in ideology is the primary requirement of the masses' revolutionary struggle for Chajusong." (*Ibid.*, p. 36.)

The revolution and construction are purposeful and conscious struggle to meet the independent demand of the popular masses. Without being aware of their requirements and interests, the masses of the people cannot take part in the revolution and construction as masters. Getting out of the reactionary idea of the ruling classes and acquiring the independent revolutionary ideas is a primary question to be solved to make the masses of the people the masters of revolution.

Only by establishing Juche in ideology is it possible to thoroughly establish Juche in all spheres of politics, the economy and defence and successfully carry out the revolution and construction. The people who are ideologically fettered to others without using their own brains cannot display Chajusong and thoroughly establish Juche in all spheres of politics, the economy and defence.

Establishing Juche in ideology means that one has the viewpoint and attitude of thinking and doing everything with his own revolution in the centre and solving all problems by one's own wisdom and efforts, conscious that he is the master of the revolution and construction. Under the historical conditions where the revolution is made and their destiny carved out with each country and nation as the unit the popular masses must have an independent revolutionary thought as the masters of the revolution before anything else.

The party and people of each country are the masters of the revolution in the given country, and to bring the revolution in one's country to success is the basic mission of its party and people. The world revolution, too, will be successful only when the revolution in every country is successful and when, on this basis, mutual support and cooperation is given. Only one who has the attitude of master towards the revolution of one's country can have the same approach to the world revolution. Therefore, the party and people of every country should firmly establish Juche in ideology and responsibly carry out the

revolution and construction in their country with the attitude of master.

What then is to be done to establish Juche in thought?

In order to establish Juche in ideology it is necessary first of all to arm oneself with the revolutionary idea of the working class and with the policy of one's party.

The dear leader Comrade Kim Jong Il said:

"In order to establish Juche in ideology, it is necessary to equip oneself with the revolutionary idea of the working class and with the policy of one's party." (*Ibid.*, p. 37.)

In order to establish Juche in ideology one should equip oneself with the revolutionary thought of the working class. The working class is the most independent class fighting to eliminate all forms of domination and subjugation once and for all and completely realize Chajusong; its revolutionary thought is a thoroughly independent one which correctly reflects the independent demands and aspirations of the working class and other popular masses. Only when one is equipped with the revolutionary thought of the working class, will one be able to carry out successfully the revolution and construction however complex the situation may be, conscious that one is the master of the revolution.

In order to establish Juche in ideology, it is essential to equip oneself with the policy of one's party. The policy of the revolutionary party of each country, the embodiment of the revolutionary thought of the working class, is the guide to the revolution and construction in that country. One must equip oneself with one's party policy and regard it as the guideline of thinking and practice. This is the only way to carry out the revolution and construction in accordance with the desire of one's own people and the specific reality of one's own country and fulfil one's responsibility as the master of the revolution.

That the Korean people establish Juche in ideology precisely means that they equip themselves with the great Juche idea authored by the respected President Kim Il Sung, and the policy of the Workers' Party of Korea, its embodiment, and think and act as required by them. Today the Korean people are making energetic efforts to establish the monolithic ideological system, the Juche ideological system, in the whole Party and society.

In order to establish Juche in ideology, it is necessary, next, to be well versed in one's own things.

The dear leader Comrade Kim Jong Il said:

"If one is to establish Juche in thinking, one must be well versed in one's own things." (*Ibid.*, p. 38.)

Only when one knows one's own things well, will one be able to solve all problems arising in the revolution and construction in an independent manner and to suit one's actual conditions and carry out the revolution and construction in conformity with the aspirations and requirements of one's people. Only then will one be able to love one's country and people ardently and demonstrate a high degree of patriotic devotion and revolutionary enthusiasm.

People of each country must know well their country's history, geography, economy, culture, national custom and their party's policy, revolutionary history and revolutionary traditions. Only then will they be able to establish Juche and become true patriots, communists.

Then, in order to establish Juche in thinking, it is necessary to have a high sense of national dignity and revolutionary pride.

The dear leader Comrade Kim Jong Il said:

"In order to establish Juche in thinking, it is necessary to possess a high sense of national dignity and revolutionary pride." (*Ibid.*, p. 38.)

A sense of national dignity means a consciousness that one's nation is entitled to become the full-fledged masters of its own destiny and is a nation that has no less Chajusong and creativity than others; a revolutionary pride means the pride and dignity of a revolutionary people who cast away the old and create the progressive.

Without the sense of national dignity and revolutionary pride, it would be impossible to live up to one's conviction in an independent manner, uphold national independence and dignity and emerge victorious in the difficult revolutionary struggle.

A nation with a strong sense of national dignity and revolutionary pride is unconquerable, but a nation without this sense is powerless. The peoples of small countries who have long suffered oppression by foreign forces need all the more a sense of national dignity and revolutionary pride. In the small countries which were under the yoke of imperialism in the past national nihilism and flunkeyism towards big

powers are deep-rooted as a result of its colonial subjugation policy and its machinations for obliterating their national culture. So, they should give special attention to the struggle to cultivate a sense of national dignity and revolutionary pride.

Geographically situated between big powers, Korea had suffered from foreign invasions and interventions historically. In particular, while occupying Korea for 36 years, the Japanese imperialists manoeuvred to eliminate the nationality of the Korean people and obliterate their national culture. However, the Korean people fought bravely against the foreign invaders and defended their nationality. Today, the Korean people cherish the dignity as a resourceful and courageous nation, particularly a high sense of pride that they are carrying out the revolution under the leadership of the respected, President Kim Il Sung, the revolutionary genius and a great thinker and theoretician, and add lustre to the honour and dignity of the nation.

Next, establishing Juche in ideology requires that national culture should be developed and that the cultural and technical levels of the masses raised.

The dear leader Comrade Kim Jong Il said:

"The task of establishing Juche in ideology requires that national culture should be developed and that the cultural and technical levels of the masses raised." (*Ibid.*, p. 39.)

To establish Juche in thinking, one must develop a socialist national culture.

Only by building culture which is national in form and revolutionary and socialist in content, Juche-oriented culture which agrees with the sentiments of one's people and is based on the working-class line, is it possible to make people's ideological and spiritual life healthy and facilitate the establishment of Juche in ideology.

In order to develop the socialist national culture on a sound basis, it is essential to thoroughly prevent imperialist cultural penetration and, at the same time, reject the tendency to return to the past and nihilistic inclination with regard to the heritage of national culture, properly inherit and develop its fine traditions, and critically adopt progressive elements of foreign culture, which are congenial to one's people's sentiments.

The tendency to return to the past with regard to the heritage of national culture means the tendency of only absolutizing the affirmative aspects of the heritage of national culture created in the old society and restoring it as it is. The nihilistic inclination towards the heritage of national culture means the tendency of only absolutizing the limitations of national culture left over by the old society and eliminating it. Both restorationism and nihilism must be thoroughly rejected as they hamper inheriting and developing the heritage of national culture.

It is also necessary to actively develop science and technology and raise the cultural and technical standards of the masses, thus enabling the working people to become the true masters of nature and society and get rid of the idea of worshipping and depending on others in the matter related to science and technology. Only when the popular masses possess independent thinking and a high level of science and culture, can they cherish national pride and free themselves from flunkeyism for ever.

Further, in order to establish Juche in thought, flunkeyism and all other outdated ideas should be opposed.

The dear leader Comrade Kim Jong Il said:

"If Juche is to be established in ideology, servility to big powers and all other outdated ideas should be opposed." (*Ibid.*, p. 40.)

In order to establish Juche in ideology, the old ideas should be opposed. Establishing Juche in thinking means no other than an ideological emancipation of people from the fetters of outdated ideas, and means an ideological revolution to establish a new Juche outlook on the world. If Juche is to be established in ideology, all sorts of outdated ideas which are contrary to the Juche idea should be rejected and flunkeyism towards big powers in particular thoroughly eliminated.

Flunkeyism is a servile spirit of serving and worshipping big powers and developed countries, and an attitude of nihilism which means looking down upon one's own country and nation and despising them. Servility to big powers is a harmful idea that paralyzes the pride and responsibility of the masses of the people as the masters of the revolution and makes it impossible to bring their Chajusong and creativity into full play. If one is inclined to be servile, one would be in the habit of grovelling before others and following them. Therefore, if

others take to revisionism, one would follow suit; and if others adopt dogmatism, one would act likewise.

As the great President Kim Il Sung said, if a person falls into flunkeyism, he would become a fool; if a nation is servile to big powers, the country would go to ruin; and if a party is subservient to big powers, it would make a mess of the revolution and construction.

What is most harmful and dangerous at present is flunkeyism towards US imperialism. This servility, which is expressed in the fear and worship of the United States, is doing a great harm to the revolutionary struggle of the people. The harmfulness of this servility is most notable in south Korea today. Servility to US imperialism, which has been spread by the US imperialist aggressors and their stooges, is the most harmful ideological poison which is paralyzing people's national and class consciousness in south Korea and trampling upon the precious cultural heritage and beautiful customs of the Korean nation. Unless the struggle is intensified to oppose the fear and worship of the United States among the south Korean people and to heighten their spirit of national independence, neither the victory of the south Korean revolution nor the independent reunification of the country would be possible.

The struggle to oppose flunkeyism and establish Juche is a serious question on which the destiny of the revolution depends. When the struggle to reject flunkeyism and establish Juche in thought is intensified, the ultimate victory of the revolution will be surely guaranteed.

(2) INDEPENDENCE IN POLITICS

The principle of independence in politics is a guiding principle on which Chajusong is realized in the political field.

Maintaining this principle is the most important requirement in ensuring Chajusong to the masses.

This is, above all, because politics is of most decisive significance in social life.

The dear leader Comrade Kim Jong Il said:

"Politics is of decisive significance in social life. Without independence in politics it would be impossible to talk about Chajusong at all. Juche in ideology is expressed, above all, by independence in politics, and self-sufficiency in the economy and self-reliance in defence, too, are guaranteed by independence in politics." (*Ibid.*, p. 41.)

The political, economic and cultural lives form the main spheres of the people's social life, of which the political life is of decisive significance.

Politics is a social function to organize and direct people's activities in a coordinated way in keeping with class or social common interests. The position and role of people are determined by politics. Politics exerts a decisive influence on the economy and all other domains of social life. A class having political supremacy can hold the position of a master in the economic and cultural fields, too, and control all aspects of social life in conformity with its wishes and requirements. Therefore, apart from independence in politics, it would be inconceivable to talk about Chajusong at all.

Juche in ideology, first of all, finds expression in independence in politics and self-sufficiency in the economy and self-reliance in defence, are also guaranteed by political independence.

What then does it mean to maintain Chajusong in politics?

The dear leader Comrade Kim Jong Il said:

"Maintaining Chajusong in politics means upholding national independence and sovereignty of one's people, defending their interests and conducting politics by relying on them." (*Ibid.*, p. 41.)

In the first place, maintaining Chajusong in politics means defending the national independence and sovereignty of one's people. It is an essential requisite for defending and materializing the Chajusong of the popular masses to achieve national independence and defend sovereignty. A country and nation is a historically formed unit of social life and a solid collective of people. The struggle of the popular masses for Chajusong goes on with a national state as the unit and their destiny, too, is hewed out within the bounds of a nation or a state. Therefore, only by defending national independence and so-

verignty, can the masses of the people hew out their destiny, holding it in their hands and build an independent life.

Next, to maintain political Chajusong means to conduct politics which defends the interests of one's people and relies on their strength. In other words, it means to firmly defend the independent interests of the popular masses against all the enemies within and without and fully ensure them the rights as the masters of the state and society. To this end, it is imperative to set up a genuinely people's power, formulate all policies by oneself in keeping with the independent demands and wishes of one's people and implement them by raising their creative role. Such politics alone enables the popular masses to hold the position of the masters of the state and society and fulfil their role as such.

Chajusong in politics is the first criterion and the life and soul of an independent sovereign state. Herein lies the necessity of observing the principle of political Chajusong.

The dear leader Comrade Kim Jong Il said:

"As the leader instructed, political Chajusong is the first criterion and the life and soul of an independent sovereign state. Only when a nation maintains political Chajusong, will it be able to ensure independence and freedom and be happy and prosperous." (*Ibid.*, pp. 41-42.)

Political Chajusong is the first criterion of an independent sovereign state. The principles of independence in politics, self-sufficiency in the economy and self-reliance in defence are basic criteria upon which to characterize an independent sovereign state. Without political Chajusong, the principles of economic self-sufficiency and self-reliant defence cannot be realized, either. In order to become an independent sovereign state, political Chajusong should be ensured before anything else.

Political Chajusong is the life and soul of an independent sovereign state. A state means a collective in which people live and are united and controlled politically by a definite power. As Chajusong is what keeps man alive, so it is vital to the state, a unit in the people's collective life. The state has Chajusong from the time when it came into being. Only a country with Chajusong is able to exist and develop as an independent sovereign state. Without Chajusong, man, a social being, is virtually dead. Likewise, a country without political Chajusong is

unable to defend its dignity as an independent sovereign state.

Political Chajusong is the touchstone of an independent sovereign state. Only by maintaining political Chajusong, can any nation achieve independence and freedom and enjoy happiness and prosperity.

The revolutionary struggle is a struggle for political Chajusong before anything else. Since all questions related to revolution and construction depend directly on politics, it can be said that the destiny of the revolutionary cause is determined, after all, by political Chajusong. Herein lies the reason why the question of power is a fundamental question in the revolution.

Then what is to be done for ensuring Chajusong in politics?

If Chajusong in politics is to be ensured, a people's government should be set up first.

The dear leader Comrade Kim Jong Il said:

"In order to ensure political Chajusong, it is imperative to set up a people's government." (*Ibid.*, p. 42.)

People's right to independence finds typical expression in state power. This means the right to live as masters of the state and society. Only when people have independent rights, can they lead an independent and creative life. State power is a political authority and a main factor determining people's position and role. The right of the popular masses to live as masters of the state and society finds concentric expression in state power, political supremacy.

Therefore, to realize Chajusong completely the working class and other masses must, first of all, become the masters of state power. Only when they hold state power in their hands and become true masters of the state and society, will they be able to attain political Chajusong and lead an independent and creative life.

In order to guarantee Chajusong in politics, it is necessary, next, to build internal political forces.

The dear leader Comrade Kim Jong Il said:

"In order to guarantee political Chajusong it is necessary to build internal political forces." (*Ibid.*, p. 42.)

The revolutionary forces consist of political, economic and military forces. Political forces are the main component of the revolutionary forces. This is because the revolutionary struggle is a political struggle

and political forces have a decisive influence in strengthening economic and military forces. Success of the revolution depends on whether political forces are built well or not. Only when one builds strong internal political forces and relies on them, will one be able to win and preserve sovereignty and ensure independent politics.

* Political forces are politicized and organized forces that form the social and class basis of power and are capable of seizing and preserving power and ensuring its activity. Political forces are the masses of the people united organizationally and ideologically under the leadership of the party, and the core of these forces is the revolutionary party.

If powerful internal political forces are to be built, it is imperative to strengthen the party, the leading revolutionary force, and achieve the unity and solidarity of the entire people based on the worker-peasant alliance with the working class at its core. What is most important here is to rally all the people closely around the party and the leader. When the party and people are solidly united into a single political force, they will be able to display boundless strength and emerge victorious in the revolution and construction.

In order to ensure political Chajusong, one must also work out one's policy by oneself and implement it.

The dear leader Comrade Kim Jong Il said:

"If one is to ensure political Chajusong, one must have one's own guiding thought, work out one's policy by oneself in accordance with one's decision, and carry it through." (*Ibid.*, pp. 42-43.)

The main thing in politics is to formulate policies and implement them. It can be said that independent politics consists in formulating and implementing all policies independently. Yielding to foreign pressure and tolerating foreign intervention in politics or acting at the instigation of others will make it impossible to maintain principle and consistency and will lead the revolution and construction to failure.

If one is to guarantee Chajusong in politics, one must have one's own guiding thought and work out policies independently according to one's judgement and decision. Having one's own guiding thought is a prerequisite to ensuring political Chajusong. Only when one has a revolutionary guiding idea reflecting the aspirations and

fundamental requirements of the popular masses, will one be able to work out all policies by oneself on its basis and carry them through.

Under the wise leadership of the great President Kim Il Sung the Workers' Party of Korea and the Government of the Republic have formulated and implemented all their policies independently in accordance with the interests of their people and the specific conditions of their country, with the Juche idea as the only guiding thought. That is why they have always won shining victories in the revolution and construction.

If Chajusong in politics is to be ensured, it is necessary to exercise complete sovereignty and equality in foreign relations.

The dear leader Comrade Kim Jong Il said:

"In order to ensure Chajusong in politics, it is imperative to exercise complete sovereignty and equality in foreign relations." (*Ibid.*, p. 43.)

Chajusong of a party and a state is expressed, after all, in foreign relations. To exercise complete sovereignty and equality in foreign relations is fundamental in ensuring political Chajusong.

Sovereignty is an inviolable right, of all parties, all countries and all peoples. There are big and small parties, big and small countries, and economically developed and underdeveloped peoples in the world, but there cannot be higher and lower parties nor dominating and dominated countries and peoples. All parties, all countries and peoples are equal and independent. No one should infringe upon the sovereignty of others and no one should tolerate encroachment on one's sovereignty.

Chajusong is not in conflict with internationalism but is the basis of its strengthening. Just as one who does not take part in one's own revolution as its master cannot approach the world revolution with the attitude of master, internationalism divorced from Chajusong cannot exist. As a matter of principle, internationalist solidarity must be based on freedom of choice and equality. Only when it is based on Chajusong, will internationalist solidarity become based on free choice and equality and become genuine and durable.

The Workers' Party of Korea is adhering to the policy of strengthening the solidarity of the socialist countries and the international communist movement on the basis of opposing imperialism and giving support to the national-liberation movements in colonies

and the international working-class movement, continuing advance to socialism and communism, and observing the principles of non-interference in each other's internal affairs, mutual respect, equality and mutual benefit. The Workers' Party of Korea is also adhering to the policy of joining forces with non-aligned countries, the newly-emerging nations, on the principles of respect for territorial integrity and state power, nonaggression, noninterference in each other's internal affairs, equality and mutual benefit, and of cooperating with all countries which are friendly towards Korea.

The independent foreign policy of the Workers' Party of Korea and the Government of the Republic is enjoying the unanimous support of the world's progressive people and making a great contribution to the development of the relations of friendship and cooperation among the revolutionary parties and peoples of all countries.

(3) SELF-SUFFICIENCY IN THE ECONOMY

The principle of self-sufficiency in the economy is the guiding principle of realizing Chajusong in the field of economic life.

To implement the principle of economic self-sufficiency is a very important question.

The dear leader Comrade Kim Jong Il said:

"The economy is the material basis of social life. Economic self-sufficiency enables one to consolidate the independence of one's country and live independently, provides a sure guarantee for Juche in ideology, independence in politics, and self-reliance in defence and ensures rich material and cultural lives for the people." (*Ibid.*, p. 44.)

The economy is the material basis of social life. If man is to live and develop, he must possess means of life before anything else. Only then is it possible to keep man alive, reproduce and evolve man himself and develop politics and culture. Without means of life, man cannot live nor can social life be maintained.

Economic self-sufficiency makes it possible to consolidate the

independence of one's country, provide a sure guarantee for Juche in ideology, independence in politics and self-reliance in defence and ensure rich material and cultural lives for the people.

In order to implement the principle of economic self-sufficiency, one should build an independent national economy.

What does the building of an independent national economy mean?

The dear leader Comrade Kim Jong Il said:

"Building an independent national economy means building an economy which is free from dependence on others and which stands on its own feet, an economy which serves one's own people and develops on the strength of the resources of one's own country and by the efforts of one's own people."

(*Ibid.*, p. 45.)

Building an independent national economy contains two aspects; one is to build an economy serving one's people. This means building a diversified and comprehensive economy which is able to produce and supply mainly on its own heavy and light industry goods and agricultural products to make one's country rich and strong and improve the standard of the people's livelihood.

The other is to build an economy which develops on the strength of the resources of one's own country and by the efforts of one's own people. An economy serving one's people must be developed on the strength of the material raw resource of one's own country and by the efforts of one's own people. Dependence on others' resources and strength makes it impossible to successfully build an economy to meet the interests of one's country and people. Building an economy developing on the strength of the resources of one's own country and by the efforts of one's own people means to build an economy relying on one's own solid raw material bases, cadres and technique.

Only when an independent national economy is built, will it be possible to develop the productive forces quickly through the rational and comprehensive utilization of the natural resources of the country, improve the people's living standard continuously, strengthen the material and technical foundations of socialism, and increase the nation's political, economic and military power. This also can ensure the exercise of complete sovereignty and equality in political and economic affairs in international relations and contribute to

strengthening the world's anti-imperialist, independent forces and socialist forces.

It is vital to build an independent national economy particularly in those countries which were backward economically and technically because of imperialist domination and plunder in the past. Only when they build an independent national economy, will they be able to repel the neo-colonial policy of the imperialists, free themselves completely from their domination and exploitation, wipe out national inequality, and vigorously advance on the road of independence.

The ultimate aim of building an independent national economy consists in completely freeing the masses of the people from the fetters of nature and providing an independent and creative life for them materially and satisfactorily by building an economy serving them, by one's own efforts.

What then should be done for building an independent national economy?

If an independent national economy is to be built, it is essential, first of all, to hold fast to the principle of self-reliance in economic construction.

The dear leader Comrade Kim Jong Il said:

"In order to build an independent national economy, it is essential to adhere to the principle of self-reliance in economic construction." (*Ibid.*, p. 45.)

Self-reliance is the revolutionary spirit of communists and their principle of struggle in carrying out the revolution by their own initiative. One must believe in one's own strength and depend on it in economic construction, just as in all other activities for the revolution and construction. A people who energetically struggle, with confidence of their own capability, will be able to do any difficult work. But a people who have no faith in their own power but only look up to others, will not do anything successfully. Only when one mobilizes the efforts of one's people and the resources of one's country and relies on one's own financial resources and technology on the principle of self-reliance, will one be able to develop the economy quickly at one's own desire, overcome all difficulties and bring prosperity to the country.

In order to build an independent national economy, one must also develop the economy in a diversified and integral manner.

The dear leader Comrade Kim Jong Il said:

"If an independent national economy is to be built, the economy must be developed in a diversified and integral manner." (*Ibid.*, p. 46.)

Unlike the capitalist economy which is geared to make money, the socialist independent economy is always aimed at meeting the demands of the country and the people. So an independent economy should be naturally developed in such a multifarious and integral way as to produce independent heavy and light industry goods and agricultural products to make the country rich and powerful and improve the people's living standard. Such an economy can also develop safely and quickly on a solid basis.

* Developing the economy in a diversified manner means building a multifarious economy which is able to produce all kinds of goods to make a country rich and strong and ensure the people abundant life. To develop the economy in an integral way means building an economy perfected with all production processes from the production of raw material and fuel to that of half-finished and finished goods.

As the practical experience of Korea shows, in order to build an independent economy developed in a multifarious and comprehensive way, it is necessary to follow the line of giving priority to the development of heavy industry and developing light industry and agriculture simultaneously.

Heavy industry, first of all, should be developed. Heavy industry with the machine-building industry as its backbone is the pillar of an independent national economy. Only this industry can guarantee economic and technical independence and step up the development of light industry and agriculture and the national economy as a whole on the basis of modern technology.

Moreover, simultaneous development of light industry and agriculture, along with heavy industry, can ensure a systematic improvement of the people's living standard and hasten the development of heavy industry itself. Solving the problem of food on one's own through successful farming is of particular significance in providing the

people with a stabilized and independent life.

If an independent national economy is to be built, in the next place, the economy should be equipped with modern technology and the nation's technical personnel trained on an extensive scale.

The dear leader Comrade Kim Jong Il said:

"Equipping the economy with modern techniques and training the nation's technical cadres on an extensive scale are indispensable for the construction of an independent national economy." (*Ibid.*, p. 47.)

In order to build an independent national economy one must furnish the economy with modern techniques.

Technical independence is absolutely necessary for economic independence. When one has one's own developed techniques, one will be able to use the natural resources of the country effectively and develop the national economy in a diversified manner. Developed technology also provides the possibility to free the working masses from backbreaking labour, narrow down the differences between physical and mental labour and resolve independently the difficult and complex problems arising in economic and defence construction.

Eliminating technical backwardness from the national economy and equipping it with modern techniques is a revolution. Only when the technical revolution is accelerated continuously through the mobilization of all possibilities in every sector, will technology develop quickly and the country attain economic independence in a short time.

Training the nation's technical cadres on a large scale is essential for building an independent national economy.

Solving the question of the nation's technical personnel is a major factor in attaining economic and technical independence. This is essential to guaranteeing economic and technological progress by one's own initiative. This is particularly important in building a new society for those countries which were under the yoke of imperialism in the past and which consequently were far removed from modern science and technical development.

In order to make the technical revolution and attain economic and technical independence, one must put a lot of effort into the cultural revolution and thus raise the cultural and technical levels of the working masses and train an army of national technical cadres.

Korea put her energy into public education and the training of national cadres, and thus trained 1.2 million technicians and specialists and raised the cultural and technical levels of the working people considerably.

Today, the Korean people are carrying out the task of a new high stage to implement the policy of intellectualizing the whole society put forth by the great President Kim Il-Sung and are striving to further raise the cultural and technical levels of the working masses, improve the qualities of technical cadres, and train more technicians better.

In order to build an independent national economy, it is also necessary to establish one's own firm raw material and fuel sources.

The dear leader Comrade Kim Jong Il stated:

"In order to build an independent national economy, it is necessary to establish reliable and independent sources of raw materials and fuel." (*Ibid.*, p. 48.)

Depending on others for raw materials and fuel is as good as leaving one's economic lifeline in the hands of others. If one is to be economically self-sufficient and develop the economy on a safe basis and with a long-term perspective, one must depend on one's own raw-material and fuel sources and mainly meet one's own demand for them.

To this end, one must exploit the natural resources of one's country to the maximum and utilize them rationally and, at the same time, develop the industry to be a Juche-oriented one which relies on domestic raw materials and fuel from the outset.

Building an independent national economy does not mean building an economy in isolation, excluding economic interchange with other countries.

Close economic and technical cooperation plays an important part in building an independent national economy.

The dear leader Comrade Kim Jong Il said:

"Building an independent national economy on the principle of self-reliance does not mean building an economy in isolation." (*Ibid.*, p. 48.)

An independent economy is opposed to foreign economic domination and subjugation; but it does not rule out international economic cooperation. Close economic cooperation between socialist countries and newly-emerging nations, in particular, takes on an important role

in ensuring economic self-sufficiency in these countries and in increasing their economic power.

Today, the peoples of newly-emerging countries are struggling against the US and other imperialists' policy of aggression and plunder, in defence of their national sovereignty and natural resources, and in order to put an end to the old economic order by which a few capitalist powers have exploited and plundered at will the majority of the countries and peoples throughout the world, and to establish a new fair world economic order.

The newly-emerging countries have inexhaustible manpower resources and natural wealth and huge economic potentialities. They also have a good deal of valuable experience and techniques which can be exchanged with each other. If they strengthen economic and technical cooperation and vigorously struggle with their forces united, the newly-emerging countries and peoples will be able to thwart the imperialist policy of aggression and plunder, uphold their national dignity and right to survival, and achieve economic self-sufficiency and prosperity in a short period without depending on great powers.

Today, the Korean people are confronted with the task of the Juche-orientation, modernization and scientization of the national economy.

The dear leader Comrade Kim Jong Il said:

"The important task confronting us today in building the socialist independent national economy is to accelerate the Juche-orientation, modernization and scientization of the national economy." (*Ibid.*, p. 49.)

As the great President Kim Il Sung said explicitly, the Juche-orientation, modernization and scientization of the national economy constitute the strategic line that must be consistently followed in economic construction for socialism and communism.

Today, the task confronting the Korean people is to push forward the Juche-orientation, modernization and scientization of the national economy, holding on fast to the line of building an independent national economy.

* Making the national economy Juche-oriented means building and developing the economy with one's own domestic natural resources and techniques in keeping with the specific conditions of one's

own country. Modernizing the national economy means improving its technical equipment by replacing outdated techniques with advanced ones. Scientizing the national economy means developing science and technology to put productive and management activities in all branches on a new scientific basis.

Only when the Juche-orientation, modernization and scientization of the national economy are pushed forward, will the independent and Juche character of the national economy be further strengthened, technical equipment be modernized without letup and all productive and management activities be put on a scientific basis.

(4) SELF-RELIANCE IN DEFENCE

Self-reliance in defence is a fundamental principle of the building of an independent sovereign state.

The dear leader Comrade Kim Jong Il said:

"Self-reliance in defence is a fundamental principle of an independent sovereign state. A state without self-reliant armed forces capable of defending the country from the enemies at home and abroad when imperialism exists cannot, in fact, be called a completely independent sovereign state."

(*Ibid.*, p. 50.)

It is man's nature to protect himself. Likewise, a country should also have a means to defend itself. As long as imperialism exists, a state without self-reliant armed forces capable of defending the country from the internal and external enemies cannot, in fact, be called a completely independent sovereign state.

* An imperialist state, too, can be called an independent one. However, the imperialist armed forces are not self-defensive, but aggressive. An independent state should have its own armed forces not to invade other countries but to defend itself and people. Therefore, it is vital that a country which is actually faced with the threat of imperialist aggression must have its own self-reliant armed forces.

Why is self-reliance in defence a fundamental principle of building an independent sovereign state?

It is, above all, because self-reliance in defence enables one to defend one's country from the imperialist moves of aggression and war.

Imperialism is a constant cause of war and the main force of aggression and war today is US imperialism.

One must not want war. But one must not fear war or beg peace of the imperialists. The best way to preserve national independence and peace and win the revolutionary cause is to counter the imperialist war of aggression with the war of liberation, answer the counterrevolutionary violence of reaction with revolutionary violence, and always make full preparations to meet the imperialist moves of aggression and war.

For this purpose, the principle of self-reliance in defence must be implemented.

Another reason why self-reliance in defence is a fundamental principle of building an independent sovereign state is that self-reliant defence is a military guarantee for the nation's political independence and economic self-sufficiency.

Defence power is a basic means which guarantees the security of a country or a nation. Military dependence on other countries makes it impossible to maintain political independence and carry out economic construction at will. Only when one implements the principle of self-reliant defence, will one be able to repel imperialist aggression and intervention, defend the nation's political independence and economic self-sufficiency and safeguard the revolutionary gains and the security of the people.

Then, what does it mean to implement the principle of self-reliant defence?

The dear leader Comrade Kim Jong Il said:

"Implementing the principle of self-reliant defence means defending one's country by one's own efforts." (*Ibid.*, p. 51.)

Implementing the principle of self-reliance in defence means defending one's country by one's own efforts. In other words, it means

that the people of each country have defence power strong enough to defend their country for themselves and solve all problems arising in their military activities in keeping with their interests and in reliance on their own strength.

Of course, one may receive aid in national defence from fraternal countries and friends. But it is impossible to depend on others for the defence of one's own country. In any case, the main force in defending one's country is one's own strength. Only when one is strong, will foreign aid prove effective. In national defence, therefore, one should rely on the efforts of one's own people and one's own defence capability before anything else. Defence work, too, is an undertaking for the people and of the people themselves. If all the people participate in unison in the national-liberation struggle and in the defence of the country, under the leadership of the revolutionary party, they will be fully able to repel all imperialist aggressors and safeguard national independence and revolutionary achievements.

How should the principle of self-reliant defence be implemented?

In order to realize the principle of self-defence in national defence it is necessary, above all, to have self-reliant armed forces.

The dear leader Comrade Kim Jong Il said:

"In order to implement the principle of self-reliant defence, one must have armed forces capable of defending one's country." (*Ibid.*, p. 51.)

Self-reliant armed forces are a basic means for the security of a country and a nation.

Such armed forces must embrace the sons and daughters of the working people. Only an army whose men and commanding officers come from the workers, peasants and other working people, can guarantee unity between the army and the people and between superiors and inferiors, and become a truly self-reliant people's army which safeguards national independence and revolutionary achievements and serves the people.

Next, in order to carry out the principle of self-reliant defence an all-people, all-state defence system should be established.

The dear leader Comrade Kim Jong Il said:

"If the principle of self-reliant defence is to be im-

plemented, a defence system involving all the people and the whole country must be established." (*Ibid.*, p.51.)

This defence system requires the whole of the army to be turned into a cadre army and modernized. This is because a people's army constitutes the hard core in establishing an all-people, all-state defence system. Training the whole army into a cadre army is to make sure that all servicemen can undertake and perform the duties of a higher rank. Only when the whole army is a cadre army, will it become strong and provide the necessary commanding forces and multiply its strength in case of need. Modernizing the whole army means arming it with up-to-date combat equipment. Only when the whole army is modernized and its political and ideological superiority blended with modern technology, will it be possible to make the revolutionary army a really invincible army and increase the fighting power of the all-people armed forces including a civilian armed force.

In order to set up an all-people, all-state defence system, it is also necessary to arm all the people and fortify the whole country. Only then can all the people be mobilized to crush the enemy as soon as it attacks from any quarter, and defend the country from imperialist aggression with credit.

Further, in order to implement the principle of self-reliant defence the political and ideological superiority of the people's armed forces should be brought into full play.

The dear leader Comrade Kim Jong Il said:

"If the principle of self-reliant defence is to be implemented, the politico-ideological superiority of the people's armed forces should be utilized to the maximum." (*Ibid.*, p. 52.)

The decisive factor for victory in war does not consist in weapons or techniques, but in the high political enthusiasm and revolutionary devotion of the army and popular masses who are conscious of the justice of their cause. A noble revolutionary spirit to fight for the freedom and liberation of the people, boundless loyalty to the party and leader, a peerless self-sacrificing spirit and mass heroism which are expressed in willingly giving up one's youth and life for the sake of the country and revolution, revolutionary comradeship between men and officers, their inseparable links with the people, and voluntary military discipline—these are political and ideological superiority peculiar to a

people's army, a revolutionary army. As the history of revolutionary wars shows, a revolutionary army which is in firm political and ideological readiness, though armed with inferior weapons, can fight and defeat an enemy equipped with the latest arms. Indeed, political and ideological superiority is the essential merit of the revolutionary armed forces and the source of their invincibility.

It is imperative, therefore, to build up the army politically and ideologically and steadily raise its politico-ideological level and ensure that the imperialist armies of aggression are defeated by the strength of the political and ideological superiority of the revolutionary people's armed forces.

Next, if the principle of self-reliant defence is to be implemented, one's own munitions industry should be built.

The dear leader Comrade Kim Jong Il said:

"The principle of self-reliant defence, to be implemented, requires that one must build one's own defence industry." (*Ibid.*, p. 53.)

A national munitions industry is a material guarantee for self-reliant armed forces. In order to crush any aggressor and defend the security of one's country and nation, it is necessary to equip one's army with modern weapons and military equipment. This is fully guaranteed by building a powerful independent national munitions industry.

Particularly at this time when the US and other imperialists are viciously manoeuvring to subjugate other countries by offering arms as a bait, and plundering other people's resources and making huge profits through arms deal, the newly-independent countries should build their own munitions industries. This is of tremendous significance. True, it would be difficult for small countries to produce all the arms they need. But it would be inadvisable to depend totally on others for the arms. They should build and develop their own munitions industries so that they can produce whatever is within their power.

In order to implement the principle of self-reliant defence, it is also required to consolidate the rear.

The dear leader Comrade Kim Jong Il said:

"In order to implement the principle of self-reliant defence, it is essential to consolidate the home front." (*Ibid.*, p. 53.)

Strengthening the rear is an important requisite for increasing self-reliant defence power and a sure guarantee for victory in war.

As the great President Kim Il Sung instructed, victory or defeat in modern war depends largely on whether or not manpower and material resources necessary for the war effort are fully ensured for a long period.

Modern war requires huge manpower and material resources. Victory in modern war is possible only when the rear is consolidated so that the needs of the front and the rear for manpower and materials can be fully met for a long time.

In order to cope with war, a nation must build up major strategic zones, store up necessary material reserves, and make full preparations from the peacetime so as to continue with production even in the case of a contingency.

Upholding the policy of building the economy and defence simultaneously, the Korean people have made good preparations both militarily and materially and built up both the front-line areas and home front to cope with war.

The Korean people continue to fully implement the policy of self-reliant defence, and thus further strengthen their self-reliant armed forces to be invincible, fight back any enemy aggression and defend the country and revolutionary achievements faithfully.

2) THE CREATIVE METHOD SHOULD BE APPLIED

The dear leader defined the application of the creative method as an important guiding principle of the Juche idea and clarified the principles to be followed in applying this method.

The dear leader Comrade Kim Jong Il said:

"If we are to carry out the revolution and construction as required by the Juche idea, we should apply the creative method both in mapping out the policy, strategy and tactics of the revolution and in implementing them." (*Ibid.*, p. 54.)

In order to carry out the revolution and construction as required by the Juche idea it is necessary to apply the creative method. The Juche idea requires not only defending the Chajusong of the masses of the

people but displaying their creativity to the full. This requirement of the Juche idea is met by adopting the creative stand and applying the creative method.

To apply the creative method to solve all problems arising in the revolution and construction in conformity with the actual conditions by relying on the creativity of the popular masses—this is the principle one should always strictly adhere to in the revolutionary movement.

The revolution and construction are a creative struggle of the popular masses to transform nature and society in accordance with their demands. The subject of creation here is the masses of the people in all cases. The struggle for transforming nature and society is an undertaking for the popular masses and of the popular masses themselves. Therefore, to solve all problems relying on the creativity of the masses of the people constitutes a principle to be observed in the revolution and construction.

Since the objective world is the object of creation in the struggle for transforming nature and society, if one is to raise one's creative role, one should have a scientific understanding of the objective laws and take specific conditions into good account. The environments in which the revolution and construction are conducted are not immutable but change and develop uninterruptedly. Changing environments and conditions require the method of action suitable for them. Accordingly, solving all problems in keeping with actual conditions becomes a principle to be adhered to in the revolution and construction.

(1) THE METHOD OF DEPENDING ON THE POPULAR MASSES

Depending on the masses of the people is indispensable for the success in the revolution and construction.

The dear leader Comrade Kim Jong Il said:

"The success of the revolution and construction depends, after all, on how the creative efforts of the popular masses are utilized."

"Since the masses are the decisive force that propels the

revolution and construction, one can successfully solve any difficult problem and energetically speed up the revolution and construction only when one relies on them." (*Ibid.*, pp. 54-55.)

The popular masses are the decisive force that propels the revolution and construction. They have strength capable of remaking nature and transforming society in conformity with their own will and demand. Since they are the decisive force pushing forward the revolution and construction, one can successfully solve any difficult problem and energetically speed up the revolution and construction only when one relies on them.

Then, what is to be done to carry out the revolution and construction successfully by relying on the creativity of the popular masses?

In order to successfully carry out the revolution and construction by depending on the masses, it is imperative, above all, to map out a correct policy reflecting their demands and aspirations and make it their own.

The dear leader Comrade Kim Jong Il said:

"If we are to successfully carry out the revolution and construction by depending on the masses, we should map out a correct policy reflecting their demands and aspirations and make it their own." (*Ibid.*, p. 55.)

The masses of the people know the reality better than anybody else and have a wealth of experience. Only when the will and demands of the broad masses are integrated in a policy one is working out, can the policy be correct, conform with their aspirations and interests, win their hearty support and inspire them to the struggle. Should one fail to reflect the will of the masses correctly, one would commit a subjective error in guiding the revolution and construction. Then, one would be unable to enlist their creativity.

Therefore, for the successful carrying out of the revolution and construction relying on people, a correct policy reflecting the aspirations and demands of the masses should be mapped out.

And the party policy should be made to be their own.

All the line and policies of the party are implemented and realized

by the popular masses in the long run. When they are acquainted with the correctness of the party policy and the method to implement it, they will accept it as vital to them and demonstrate a high degree of enthusiasm and initiative for its fulfilment. If the line and policies are not grasped by the masses, they will not produce great effect in life.

One must not only formulate the line and policies mirroring the will and aspirations of the masses but should also bring them home to the masses so as to make them their own.

Next, to carry out the revolution and construction by relying on them, the popular masses should be united into a single political force.

The dear leader Comrade Kim Jong Il said:

"In order to carry out the revolution and construction by drawing on the creative power of the people, it is necessary to unite them into a single political force." (*Ibid.*, p. 55.)

The strength of the masses lies in unity. When they are firmly united, they will demonstrate really amazing power in the revolutionary struggle and construction work.

In order to unite the popular masses into a single political force, the class line and mass line should be properly combined.

The dear leader Comrade Kim Jong Il said:

"If the masses are to be united firmly, it is necessary to properly combine the class line and mass line." (*Ibid.*, p. 56.)

The class and mass lines are the main principles that should always be strictly observed by the party of the working class in guiding the revolution and construction. The class line is the principle of struggle to thoroughly protect the interests of the working class, the leading class of the revolution, and maintain its class stand. The mass line is the principle of serving the masses of the people faithfully and relying on their strength.

In order to unite the popular masses into a political force, the class and mass lines should be combined correctly.

Only when the mass line is correctly carried out while adhering to the class principle, will it be possible to completely isolate the hostile elements and build up the class position, and educate and transform all sections of the masses to unite them and give full scope to their creativity in the revolution and construction. If under socialism the class struggle and the work of strengthening the people's unity and solidarity are not combined properly and Rightist and "Leftist"

deviations are allowed to develop, it will weaken the unity of the masses, paralyze their revolutionary zeal and creative power and inflict a great loss to the revolution and construction.

In order to bring the creative power of the masses into play, it is also necessary to struggle against all the outdated things that obstruct innovations.

The dear leader Comrade Kim Jong Il said:

"If the creative power of the masses is to be brought into play, a struggle must be waged against all outdated things that hamper innovations. In particular, it is important to wage an active struggle against passivism and conservatism." (*Ibid.*, p. 56.)

The outdated things that hinder innovations are the main obstacle in the way of giving scope to the creative power of the masses. They must be rejected in order to bring the wisdom and strength of the popular masses into play as required by the creative method.

What is of especial importance here is to struggle against passivism and conservatism. These are wrong ideological tendencies to clinging to the old and fearing the new without boldness and vigour. They are the main obstacle standing in the way of progress and innovations. Only when the struggle against these tendencies is intensified, can the creative power of the masses be brought about for continuous renovation and upsurge in the revolution and construction.

If the creative power is to be brought into full play, it is necessary to conduct widespread mass movements.

The dear leader Comrade Kim Jong Il said:

"Widespread mass movements should be launched in the revolution and construction." (*Ibid.*, p. 56.)

Mass movements are a creative way to strengthen the unity and cooperation of the working masses and give rein to their inexhaustible strength. They are a revolutionary method to expedite the building of socialism and communism through mass struggle and collective innovations. One can successfully solve any difficult problem if one fights off all elements standing in the way of mass movements, brings the consciousness and initiative of the masses into full play and organizes and steadily develops mass struggle.

The Three-Revolution Red Flag Movement and the movement to follow the example of the unassuming heroes which are vigorously

being conducted in Korea at present are an excellent model of mass movement that embodies the revolutionary mass line.

In order to carry out the revolution and construction by depending on the masses' creativity, it is also necessary to establish a revolutionary method of work.

The dear leader Comrade Kim Jong Il said:

"What is important in carrying out the revolution and construction by enlisting the creativity of broad masses is to establish a revolutionary method of work." (*Ibid.*, p. 57.)

In order to bring the creative power of the masses into play in the revolution and construction, a revolutionary method of work should be established. Even if one has a correct policy, one would neither be able to properly mobilize the masses in its implementation nor carry out the revolution and construction successfully, without a revolutionary method of work.

The great President Kim Il Sung created the revolutionary work method of communists, the Juche method of work, as far back as the days of the anti-Japanese revolutionary struggle.

The Juche work method is a revolutionary method of work which enables the masses of the people to maintain the stand of master in the revolution and construction and fully play their role as such.

The revolutionary method of work, the Juche method of work, demands that one always go among the masses to acquire a profound understanding of the actual situation and to find correct solutions to problems. This is a prerequisite to working out a policy of the party in conformity with the wishes and requirements of the popular masses and finding a proper way for its correct implementation.

The Juche work method also requires that the higher ranks substantially help the lower units. This affords a sure guarantee for making the masses acquainted with the Party's line and policies to implement them correctly and letting the superiors and inferiors successfully fulfil the revolutionary tasks in unison.

This method further demands giving top priority to political work so as to get the masses to fulfil the revolutionary tasks of their own accord. Political work is, in a word, work with people to enlist their political consciousness in carrying out the revolutionary tasks. The method of giving precedence to political work is a revolutionary work method based on the principle of the Juche idea. The masters of the

revolution and construction are the masses of the people and they are also the motive force of the revolution and construction. Therefore, for the acceleration of the revolution and construction, one must rely on the strength of the popular masses, and stimulate their thought and bring their revolutionary enthusiasm into full play by giving precedence to political work.

And the Juche work method requires that one solve without formality all problems creatively in a way which is suitable to the specific features and circumstances. The revolution and construction advance without letup and the circumstances, conditions and objects also change. Accordingly, the revolutionary method of work, too, cannot be stereotyped. One must conduct work in a bold and creative manner in keeping with the specific conditions, without sticking to formality.

The Juche method of work also requires that one always share life and death and ups and downs with the masses, and show an example by practice rather than by precept standing at their head. To set an example is a revolutionary method of work that means to set examples to the masses by one's own deeds and lead them to fulfil the revolutionary tasks, standing at their head in a difficult and arduous work. This enables one to arouse the masses vigorously and remould them successfully.

It is also requirement of the Juche work method that one is modest, simple and generous and leads the masses into fully demonstrating their creative initiative.

This method is fundamentally opposed to the method of moving people by offering money or using force, or the administrative work method, the method of command.

The working-class party should always hold fast to the revolutionary work method both before and after the takeover of power and in the revolutionary struggle and construction work. In particular, following the takeover of power, it must steadily improve and perfect the work method in conformity with the developing reality.

Only then would it be possible to exploit fully the revolutionary zeal and creative activity of the masses and vigorously push ahead with socialist and communist construction. Then it would also be possible to eliminate bureaucratic and administrative tendencies which are liable to appear in a government party. Therefore, that the working-

class party adheres to the revolutionary work method of relying on the masses and enlisting their creativity, is an important question of principle in the revolution and construction.

Today the Workers' Party of Korea thoroughly applies the Juche work method which is well known as the Chongsan-ri method created by the great President Kim Il Sung, and thus gives full play to the creativity of the masses to accelerate the revolution and construction.

(2) METHOD SUITABLE TO THE ACTUAL SITUATION

It is an essential requirement of the revolutionary movement to solve all problems in conformity with the actual situation.

The dear leader Comrade Kim Jong Il said:

"The revolutionary movement demands solving all problems in conformity with the changes and development in the reality and the specific conditions of the country." (*Ibid.*, p. 58.)

The revolutionary movement demands solving all problems in conformity with the developing reality and specific conditions.

The revolutionary struggle for socialism and communism is waged in different conditions of the time and the concrete circumstances of each country. There is no formula for the revolution and construction that is suitable to all eras and all countries.

Therefore, one must always proceed from the actual situation and creatively solve all problems in conformity with it.

What then is to be done to wage the revolutionary struggle in accordance with one's own actual situation?

First of all, it is necessary to correctly assess the subjective and objective conditions of the revolution in one's own country and define the line, strategy and tactics in conformity with them.

The dear leader Comrade Kim Jong Il said:

"If one is to wage the revolutionary struggle in the way which is suitable to one's own actual situation, one must

correctly assess the subjective and objective conditions of the revolution in one's own country and define the line, strategy and tactics in accordance with them." (*Ibid.*, pp. 58-59)

Since the revolutionary struggle is conducted with each country as the unit, the policy for the successful carrying out of the revolution should be mapped out in conformity with the specific conditions of each country.

If one should fail to take into good account the subjective and objective conditions of the revolution in one's own country, one would fall into subjectivism in mapping out the policy and would inflict a great loss on the revolution and construction.

What is important in calculating the subjective and objective conditions of the revolution is to attach greater importance to the internal factor and the political and ideological factor. This is because these factors play a decisive role in the revolutionary struggle. The revolutionary movement is caused and developed by its masters, the popular masses of each country, and the role of the popular masses in the revolutionary struggle is determined, among others, by their political consciousness. One can promote the revolution as one desires when the internal forces are prepared and the masses' level of ideology is high, although other conditions are unfavourable.

Therefore, in defining the policy and method of the revolution, one must regard the internal factor and the political and ideological factor as basic and strengthen them to energetically develop the revolution.

In order to carry out the revolutionary struggle in accordance with one's actual conditions, it is also necessary to take a correct attitude towards the established theories.

The dear leader Comrade Kim Jong Il said:

"If one is to carry out the revolutionary struggle and construction work in accordance with one's actual conditions, one must take a correct attitude towards the established theories." (*Ibid.*, p. 59.)

As the great President Kim Il Sung instructed, with regard to the propositions or formulas of the established theories one must apply them to conform with one's specific conditions and peculiarities after taking into consideration the demands of the time they reflect and the premises they are based on. A theory that does not conform with the

specific revolutionary struggle is useless.

In the guidance of the revolutionary struggle and construction work, the starting point is not the propositions or formulas of the established theories but the actual realities. The point is not whether revolutionary practice conforms with the established theories but whether it conforms with the demands and interests of the masses of the people and the subjective and objective conditions of a given historical period. If it should meet the demands and interests of the popular masses and conform with the subjective and objective conditions, one would not need to stick to the existing propositions or formulas.

If one is to correctly carry out the revolutionary struggle in conformity with one's actual conditions, one must also actively inquire into new principles and methods of the revolution and construction which are suitable to the historical conditions of the time and one's concrete situation.

The dear leader Comrade Kim Jong Il said:

"In order to correctly carry out the revolutionary struggle, one must actively inquire into new principles and methods of the revolution and construction which are suitable to the historical conditions of the time and one's concrete situation." (*Ibid.*, p. 60.)

Inquiring into new revolutionary principles and ways to meet the demands of the actual conditions is very urgent in our time. In our era, the revolution and construction are being intensified and developed as never before and many new theoretical and practical problems are arising. This demands that the guiding theory, strategy and tactics of the revolution be mapped out in conformity with the present conditions and that the revolutionary theory of the working class be further developed in a creative way.

The theoretical activities of the Workers' Party of Korea that has originally clarified revolutionary principles and ways to meet the demands raised by the revolutionary struggle of our time, constitute a brilliant example in adhering to the revolutionary principles of Marxism-Leninism and developing the revolutionary theory of the working class onto a new, higher plane.

Then, in order to wage the revolutionary struggle in accordance with one's actual situation, it is necessary to approach foreign

experiences in a critical and creative way in the revolution and construction.

The dear leader Comrade Kim Jong Il pointed out:

"A critical and creative approach to foreign experiences is important in the revolution and construction." (*Ibid.*, p. 60.)

In the revolution and construction, one must approach foreign experiences in a critical and creative manner. Such experiences always reflect the socio-historical conditions and the national peculiarities of a particular country. Some of them are necessary and beneficial to one's country and suitable to one's actual conditions but others are not. It is, therefore, important in the revolution and construction to approach foreign experiences in a critical and creative way.

In the first place, out of foreign experiences, one must accept what is beneficial to one and reject what is not. Even in accepting the good experiences of others, one must not swallow them raw but adhere to the creative stand of changing and modifying them to suit one's actual conditions.

Next, though one had better refer to the experiences of others, one must make effective use of one's own experiences as far as possible.

It is wrong both to try to copy others blindly and to refuse to learn with an open mind from the good experiences of others. The question is what should be one's attitude to the experiences of others. We are opposed to the dogmatic attitude of unconditionally worshipping the experiences of others without demonstrating a creative spirit and swallowing raw even what is not suitable to one's actual conditions. This attitude renders it impossible to map out a correct policy conforming to the revolutionary requirements of one's own country and the aspirations of one's own people. In the long run, it would make it impossible to carry out the revolution and construction satisfactorily.

To apply the creative spirit in solving all problems in conformity with one's own situation is a scientific and revolutionary method that makes it possible to reject flunkeyism and dogmatism and successfully carry out the revolution and construction.

3) THE MAIN STRESS SHOULD BE PLACED ON IDEOLOGY

The dear leader Comrade Kim Jong Il newly defined it as one of the guiding principles of the Juche idea to place the main stress on ideology and clarified the principles to be maintained here:

The dear leader Comrade Kim Jong Il said:

"The popular masses' consciousness of independence plays a decisive role in the revolutionary movement. Therefore, in the revolution and construction one must place the main stress on ideology and give priority over all work to the remoulding of ideology, the political work, which is aimed at raising the consciousness and activeness of the masses."

(*Ibid.*, pp. 61-62.)

The principle of placing the main stress on ideology is a guiding principle of revolution and construction that is based on the principle that the consciousness of the masses of the people plays a decisive role in social progress and revolutionary movement.

Where the main stress should be placed between ideological and material factors affecting the revolution and construction is a matter of principle upon which depends victory in the revolutionary struggle and construction work.

Consciousness directly determines the activities of the popular masses in the revolutionary struggle and construction work; the material factor is the objective condition which determines their activities and affects social development and revolutionary struggle. Therefore, the ideological factor plays a decisive role in carrying out the revolution and construction by the popular masses.

Since the popular masses' consciousness of independence plays a decisive role in the revolutionary movement, if one is to carry out the revolution and construction successfully, one must place the main stress on ideology.

Placing the main stress on ideology means attaching key importance to the ideological factor rather than the material factor and raising

the level of ideology of the popular masses so that they can solve all problems arising in the revolution and construction in an independent and creative way.

In order to step up the revolution and construction through enlisting the popular masses' consciousness, it is necessary to remove the survivals of the old ideology in the minds of the popular masses, masters of the revolution and construction, equip them with the consciousness of independence, bring the Party's policy home to them and give full scope to their revolutionary zeal. Therefore, the principle of placing the main stress on ideology in the revolution and construction involves two aspects—giving priority to ideological remoulding and giving precedence to political work.

(1) GIVING PRIORITY TO IDEOLOGICAL REMOULDING

Giving priority to ideological remoulding is one of the important principled requirements which should be maintained in the revolution and construction.

Giving priority to ideological remoulding means keeping ahead of all other work the work of eliminating the remnants of the old society in the sphere of the thinking of people and arming them with the progressive idea of the working class, the communist idea.

Why then should ideological remoulding be kept ahead of all other work?

It is, above all, because ideological remoulding holds the most important place in remoulding people into men of a communist type.

The dear leader Comrade Kim Jong Il said:

"Ideological remoulding is an important task to transform people into genuine men of a communist type." (*Ibid.*, p. 62.)

In order to build socialist and communist society, the ideal society of humanity, it is essential not only to develop the productive forces and change the social relations but also to transform people themselves into harmoniously developed communist men. No matter how

highly the productive forces have been developed and how great the material wealth is, one could not claim to have built a communist society unless people, the masters of society, are transformed into men of a communist type. Without transforming people in a communist way, it is also impossible successfully to create material wealth and develop society.

If people are to be transformed into harmoniously developed communists, independent and creative men, it is required to equip them with communist ideology and advanced scientific and technical knowledge and help them to acquire a high cultural level.

In particular, primary attention should be directed to the task of arming people with communist ideology. This is because the transforming of man, in essence, means ideological remoulding. Thoughts define men's worth and quality. Even though one has a sound body, and a high level of scientific and technical knowledge and cultural attainments, one would be a useless man if one had no idea to serve faithfully the party and the leader, the society and the collective, and the motherland and the people.

Therefore, ideological remoulding is of utmost importance in the transformation of man.

Another necessity of keeping ideological remoulding ahead of all other work lies in the fact that this is a more difficult work than that of improving men's material living conditions and enhancing their cultural and technical levels.

The dear leader Comrade Kim Jong Il said:

"Ideological remoulding is more difficult than the change of people's conditions of material life or the enhancement of their cultural and technical standards." (*Ibid.*, p. 63.)

Man's ideology depends on his socio-economic position and the conditions of material life. However, it does not change of its own accord with the change of its socio-economic position and the material conditions of social life. The socio-economic position and the conditions of material life only offer conditions and possibilities to change man's ideology and they themselves do not change it.

The remnants of outdated ideology are by nature very conservative and tenacious. Ideological remoulding is a complex and protracted task. It can be successful only through a vigorous struggle.

Accordingly, in the building of socialism and communism primary

attention should be paid to transforming people into communist men and top priority should be given to remoulding their thinking in a communist way.

Yet another necessity of keeping ideological remoulding ahead of all other work is in the fact that the remoulding of ideology is a far-reaching revolution.

The dear leader Comrade Kim Jong Il said:

"The remoulding of man's ideology is a far-reaching revolution. It is a struggle to eliminate the remnants of the old society in the sphere of man's ideology for good and arm all the working people with the progressive idea of the working class, the communist idea. It constitutes the basic form of class struggle in socialist society where the exploiting classes have been liquidated." (*Ibid.*, p. 63.)

Ideological remoulding is a struggle to eliminate the remnants of the old society in the sphere of ideology of people for good and arm them with the idea of the working class, the communist idea. Before the establishment of a socialist system the liquidation of the exploiting classes constitutes the basic form of class struggle, but after its establishment ideological remoulding to eliminate the remnants of the old idea remaining in the minds of the people becomes the basic form of class struggle.

Therefore, in order to remodel people in a communist way, one must fight against the penetration of reactionary ideology and culture by the imperialists and, at the same time, continue to carry out the ideological revolution to eliminate the remnants of obsolete ideology persisting in the minds of the people and equip them with an independent idea, the communist idea.

What is the most important in ideological remoulding is to establish a revolutionary world outlook, the outlook on the revolution.

The dear leader Comrade Kim Jong Il said:

"The main thing in ideological remoulding is the establishment of a revolutionary world outlook, the outlook on the revolution." (*Ibid.*, p. 63.)

Ideological remoulding is aimed at transforming people into

ardent communist revolutionaries fighting devotedly for the cause of socialism and communism. This aim is attained when people acquire a correct outlook on the revolution. What an attitude one takes towards the revolution and how active one is in the revolution depends, after all, on one's outlook on the revolution. So, if people are to be transformed into revolutionaries who fight devotedly for the revolutionary struggle and construction work, they should be equipped with a correct outlook on the revolution.

* The revolutionary world outlook and the outlook on the revolution are definitely distinguished but integrated. The former, as the opinion, viewpoint and stand on the world, implies a broader meaning than that of the latter which makes the viewpoint of and attitude to the revolution. However, both have the commonness in throwing light on man's destiny and the path for hewing it out. The outlook on the revolution constitutes the main thing in the revolutionary world outlook. People establish the revolutionary world outlook with a view to acquiring a correct outlook on the revolution. The opinion, viewpoint and stand on the world are typically expressed in the attitude towards the revolution.

The outlook on the revolution independent and creative man should possess is the Juche outlook on the revolution.

The dear leader Comrade Kim Jong Il said:

"The Juche outlook on the revolution is the viewpoint and attitude to the revolution which place the popular masses in the centre; it is a revolutionary spirit to fight vigorously for the masses." (*Ibid.*, p. 64.)

The Juche world outlook is the opinion and viewpoint on the world which centre on man, whereas the Juche outlook on the revolution is those on the revolution which place people, the masses of the people, in the centre. The masses of the people are the masters and decisive forces of the revolutionary struggle. Therefore, all problems arising in the revolutionary movement should be solved centring on the popular masses on the basis of their independent demands, revolutionary ability, position and role. Only then can one have a correct grasp of the essence and laws of the revolutionary movement, work out a correct strategy and tactics of the revolution and put them into effect with success.

To defend and realize the independent demands and interests of the popular masses is the paramount principle of the revolutionary

struggle. The interests of the popular masses precisely mean the interests of the revolution. Therefore, the Juche outlook on the revolution finds expression in a revolutionary spirit to fight vigorously for the masses of the people.

The core in the Juche outlook on the revolution is loyalty to the party and the leader.

This is related to the leading position and role of the party and the leader in the revolutionary struggle and the struggle for the building of socialism and communism. The party and the leader represent perfectly the interests of the revolution and play a decisive role in achieving victory in the revolution. The revolutionary cause of the working class, the cause of socialism and communism, is started by the leader and is carried out under the guidance of the party and the leader. The revolutionary movement will be victorious only when it follows the guidance of the party and the leader. Therefore, the core in establishing a correct outlook on the revolution is to increase loyalty to the party and the leader.

Then, what are the tasks to establish the Juche outlook on the revolution?

In order to establish a correct outlook on the revolution, first of all, one must firmly equip oneself with revolutionary ideology and theory.

The dear leader Comrade Kim Jong Il pointed out:

"To acquire a correct revolutionary outlook one must firmly equip oneself with revolutionary ideology and theory." (*Ibid.*, p. 64.)

One can acquire a correct viewpoint and attitude to the revolution only on the basis of a correct understanding of the revolution.

Only when one equips oneself with revolutionary ideology and theory, will one be able to correctly understand the essence of the revolution and the laws of revolutionary development, have confidence in the prospect of the revolution and struggle to the end in any adverse condition without vacillation and hesitation.

Therefore, to establish a revolutionary outlook one must equip oneself with revolutionary ideology and theory.

If one is to establish a correct outlook on the revolution, one must also have communist revolutionary spirit.

The dear leader Comrade Kim Jong Il said:

"To establish a correct outlook on the revolution, one must have communist revolutionary spirit." (*Ibid.*, p. 64.)

The communist revolutionary spirit is an important content of the revolutionary outlook and an ideological and mental quality a genuine revolutionary should possess.

This spirit is an infinite devotion to the party and the leader, the working class and the people, a burning hatred for the enemy of the revolution and an indomitable revolutionary spirit to resolutely fight to the end without the slightest vacillation in any adverse condition to hold true to one's revolutionary constancy. It is a revolutionary spirit of self-reliance to solve all problems by one's own initiative, braving the difficulties standing in the way of advance, and a sense of organization and discipline to hold most dearly the revolutionary organization and voluntarily observe the rules of the organization.

Only when one has such a spirit, can one say that one has acquired a correct outlook on the revolution and be a genuine revolutionary.

Whether one has a correct revolutionary outlook or not should be proved by revolutionary activities.

The dear leader Comrade Kim Jong Il said:

"Whether one has a correct outlook on the revolution or not is proved by revolutionary practice." (*Ibid.*, p. 65.)

The revolutionary practice is a powerful means of ideological remoulding and a criterion for proving man's ideology. Without practice and action it is impossible to appraise and prove man's ideology.

The revolutionary practice of communists is nothing less than a struggle to implement the revolutionary idea of the leader and party policy. Therefore, a man who upholds the revolutionary idea of the leader and dedicates his all to the struggle to carry out party policy can be said to be a genuine communist revolutionary with a correct outlook on the revolution.

Whether one has a correct outlook on the revolution or not is revealed particularly at a time of severe trials. People reveal their true nature in adverse circumstances. He who is determined to be infinitely faithful to the party and the leader even if he would have to give up his life and who remains loyal to his revolutionary principles on the

scaffold, is a true revolutionary with a firm Juche outlook on the revolution.

So, to acquire an outlook on the revolution, one must train oneself in practice and try to prove one's own ideology without letup.

What are the ways to be a communist revolutionary who has a correct outlook on the revolution?

If one is to be a communist revolutionary with a correct outlook on the revolution, one must intensify revolutionary studying before anything else.

The dear leader Comrade Kim Jong Il said:

"If one is to be a communist revolutionary with a right outlook on the revolution, one must intensify revolutionary studying." (*Ibid.*, p. 65.)

Studying is the basic means to equip oneself with revolutionary ideas, theories, strategy and tactics. Without studying one would not be able to comprehend the truth of revolutionary struggle nor have a high level of class viewpoint and revolutionary vision.

A revolutionary must always regard studying as his first and foremost duty and continue to study all his life.

Studying should not be merely aimed to acquire theory and knowledge. The revolutionary theory and knowledge one has learnt through studying must be turned into one's conviction.

* Theory will be turned into one's conviction when one does not confine oneself to understanding it as a mere knowledge but keenly realizes its validity through actual life and has an indomitable will to defend it. It can be said that when theory is combined with the necessity of life and converted into one's steady will it has become one's conviction.

In order to become a communist revolutionary with a correct outlook on the revolution, one must lead a faithful revolutionary organizational life.

The dear leader Comrade Kim Jong Il said:

"In order to become a communist revolutionary with a correct outlook on the revolution, one must lead a faithful

revolutionary organizational life.

"Organizational life is a revolutionary mode of life stemming from the essential nature of the communist movement and a school for revolutionary training." (*Ibid.*, p. 66.)

High sense of organization is an essential requirement of the communist movement. Therefore, organizational life constitutes the most important mode of life for a revolutionary who fights for communism. Revolutionary organizational life itself is the process of revolutionary practice and a school for training people in a revolutionary way. People are hardened ideologically and volitionally and grow up to be revolutionaries through organizational life.

Only through the revolutionary organizational life will people be able to preserve and glorify their political integrity. One's physical life is inherited from his parents, but his political life is obtained and developed through organizational life. Without the organizational life, people would be unable to become revolutionary nor preserve political integrity.

Revolutionary organizational life must always be conducted amidst a strong ideological struggle. Only when ideological struggle is conducted vigorously along with ideological education, can people be awakened and trained politically and develop their ideological and moral qualities as a revolutionary to perfection.

If one is to become a communist revolutionary with a correct outlook on the revolution, it is also necessary to train oneself in the revolutionary practice.

The dear leader Comrade Kim Jong Il said:

"In order to become a communist revolutionary with a proper revolutionary outlook, one must train oneself in the revolutionary practice." (*Ibid.*, p. 66.)

The revolutionary is hardened ideologically and in will power and acquires the revolutionary qualities and traits in the course of the revolutionary practice.

To train oneself in the revolutionary practice, one must, first of all, be hardened in a class struggle. Class struggle is the most acute revolutionary struggle. In the course of class struggle people heighten their class consciousness, become able to correctly tell friend from foe and acquire an uncompromising fighting spirit against class enemies.

Besides, one should train oneself in the struggle for socialist

economic construction. The struggle for socialist economic construction is also an important revolutionary struggle. Active participation in the struggle for production and construction is the only way to acquire confidence in the justice and victory of the cause of socialism and communism as well as genuinely revolutionary spirit and traits of the working class.

As seen above, if people are to become communist revolutionaries with a firm Juche revolutionary outlook, they must intensify studying, strengthen their organizational life without letup and train themselves vigorously in the revolutionary practice.

(2) GIVING PRECEDENCE TO POLITICAL WORK

Giving priority to political work is one of the principled requirements which should be adhered to in the revolutionary struggle and construction work.

For a successful implementation of the revolutionary tasks, political work aimed at educating and rousing the people into action, should be given priority over all other work.

Why should political work be kept ahead of all other work?

In the first place, it is because success in the revolutionary struggle and construction work depends on the work among the people.

The dear leader Comrade Kim Jong Il said:

"Since the revolution and construction are carried out by the people, success in the revolutionary struggle and in building socialism and communism depends, after all, on the work among the people." (*Ibid.*, p. 67.)

The revolution and construction are carried out by the people. Therefore, the work aimed at educating and rousing the people into action should be conducted for successfully carrying out the revolutionary struggle and construction work.

The work among the people is, in essence, political work and work with their ideology.

Giving precedence to political work, the work among people,

means equipping the popular masses with party policy and arousing their revolutionary zeal before all other work so that the masses themselves will demonstrate a high degree of consciousness and activity to carry out the revolutionary struggle and construction work successfully.

By its nature, the revolution is a voluntary struggle. One makes a revolution neither on orders from others nor to obtain some remuneration; one is motivated to stage a revolution by one's own political belief and self-consciousness. Therefore, the principle that should be consistently adhered to in the revolutionary struggle is to give priority to political work to heighten the consciousness and activity of the people.

Next, it is because giving priority to political work is a demand arising from the essential nature of the socialist system.

The dear leader Comrade Kim Jong Il said:

"Giving precedence to political work is a demand arising from the essential nature of the socialist system." (*Ibid.*, p. 68.)

The way of mobilizing people depends on the nature of social system. In capitalist society where the popular masses are exploited and oppressed, money and enforcement are used as basic means in mobilizing the people. On the contrary, in socialist society where the masses are the masters of everything, it is essential to rely on their high political consciousness and revolutionary enthusiasm.

If such an essential requirement is to be met, priority should be given to political work. Only when priority is given to political work to enhance the working people's conscious zeal as the masters of the revolution, will it be possible to give full play to the superiority of the socialist system and vigorously promote socialist construction.

What is the principle to be adhered to in giving precedence to political work?

First of all, it is to correctly combine administrative and business affairs and technical and economic work with political work while giving precedence to the latter.

The dear leader Comrade Kim Jong Il said:

"Giving precedence to political work does not imply

neglecting administrative and business affairs or technical and economic work.

"As the leader instructed, administrative and business affairs and technical and economic work should be correctly combined with political work while giving precedence to the latter." (*Ibid.*, p. 68.)

The building of socialism and communism is a highly organized undertaking which involves the whole society and is conducted in a planned manner. This is complex work which is based on modern science and technology. Meticulous administrative and organizational work and scientific technical and economic work are indispensable for the building of socialism and communism.

And yet, these will be successful only when priority is given to political work. No revolutionary task could be successful if one should neglect political work and get himself involved only in technical and economic business.

Therefore, the principle of correctly combining administrative business affairs and technical and economic work with political work while giving precedence to the latter should be adhered to.

Next, it is to place one's main emphasis on political and moral incentive and correctly combine this with material incentive.

The dear leader Comrade Kim Jong Il said:

"In order to mobilize the masses to socialist construction successfully, we should place our main emphasis on political and moral incentive and correctly combine this with material incentive." (*Ibid.*, p. 69.)

The essential feature of socialist society lies in its communist character. In socialist society the means of production belongs to social property and the working people freed from exploitation and oppression consciously work with high zeal for the society and the collective. The political and moral incentive is derived from this communist character of socialist society and is aimed at strengthening it.

As a matter of fact, socialist society assumes a transitional character. In socialist society essential differences remain in labour and labour is not yet the prime necessity of life, and the productive forces are not so developed as to distribute according to one's needs. Therefore, the principle of distribution according to the quality and

quantity of work done should be enforced and the material incentive should not be ignored in this society.

But in this society political and moral incentive should not be neglected nor the main stress be placed on the material incentive. Neglecting the political and moral incentive and placing the main emphasis on the material incentive is a very dangerous and harmful tendency. This fosters selfishness among the working people and makes them mercenary and acquisitive. In the final analysis, it undermines the socialist system and the revolutionary achievements.

The essential superiority of the socialist system lies in the fact that the popular masses, who have become the masters of everything, consciously work in firm unity for the country and the people, for the society and the collective. Only when the main stress is placed on the political and moral incentive, will it be possible to stimulate the masses into demonstrating conscious enthusiasm in work for the society and the collective with a correct position and attitude befitting the masters of the country and the revolution.

What are the ways to conduct political work in an efficient way?

To begin with, political work should be done through persuasion and education.

The dear leader Comrade Kim Jong Il said:

"Political work should be done through persuasion and education." (*Ibid.*, p. 70.)

Political work is work among people, work to rouse their ideology.

The bureaucratic method expressed in giving orders and shouting commands can never rouse the conscious zeal of people. Only persuasion and education aimed at reasoning with and admonishing people will be able to equip them with revolutionary ideas, give full play to their revolutionary zeal and inexhaustible creative power and forge closer links between the party and the masses.

Next, political work should be done in an original way by applying various forms and methods.

The dear leader Comrade Kim Jong Il said:

"Political work should be done in an original way by applying various forms and methods." (*Ibid.*, p. 70.)

Political work is creative work which is conducted under different conditions and circumstances; it is work among the people at different levels and with different characteristics. Therefore, there cannot be a uniform formula or a set pattern in this work. It should be done in a fresh and creative way in accordance with the objects and circumstances.

Political work must be conducted in a way which is suitable to the actual situation with diverse forms and methods and in an effective and positive way.

Next, political work should be done in such a way that the masses regard it as their own affair.

The dear leader Comrade Kim Jong Il said:

"Political work must be conducted in such a way that the masses regard it as their own affair." (*Ibid.*, p. 70.)

Since political work is work to educate and rouse broad sections of the masses into action, it cannot be done with the efforts of only a few people. As a matter of principle, all revolutionaries should be performers of this work and political workers, educators and organizers of the masses.

As the great President Kim Il Sung explained, the method of one person rousing ten persons into action, ten a hundred and a hundred a thousand through education, is a superior method in enlisting many people in political work and turning it into a struggle which concerns the masses themselves.

Next, political work should be closely combined with revolutionary practice.

The dear leader Comrade Kim Jong Il said:

"Political work must be closely combined with revolutionary practice." (*Ibid.*, p. 70.)

The major objective of political work is to implement the revolutionary tasks successfully. Therefore, success in this work must find expression in the actual result of the revolution and construction and must be appraised by it.

Only when the principle of giving precedence to political work, whose correctness and vitality have been proved by the revolutionary practice, is strictly adhered to, will socialism and communism be built faster and better.

In his classic work the dear leader has newly formulated the guiding principles of the Juche idea and systematized them in a unified

way and thus made a brilliant contribution to deepening the Juche idea.

The dear leader has systematically elucidated the guiding principles of the Juche idea together with the philosophical and socio-historical principles of Juche, so that the ideo-theoretical system of the Juche idea has become clearer and its content deepened.

By giving profound elucidation to the guiding principles reflecting the essential requirements of the Juche idea the dear leader has made an immortal contribution to making the Juche idea a powerful practical weapon in fully realizing the Chajusong of the popular masses.

V THE HISTORIC SIGNIFICANCE OF THE JUCHE IDEA

In this part of his treatise the dear leader Comrade Kim Jong Il gives an extensive exposition of the great contribution made by the Juche idea to the development of humanity's thinking and to the cause of Chajusong.

The Juche idea is exerting a great influence on the ideological and spiritual life of humanity and on the revolutionary changes of the world. It is arousing great response from people all over the world and giving a powerful impetus to the contemporary historic movement which is aspiring to Chajusong.

The Juche idea has become a great contemporary thought, and its attraction and importance in effecting changes increase with the progress of history.

a. The Juche Idea Gives a Genuinely Revolutionary World Outlook of Our Time, the Juche Age

The dear leader Comrade Kim Jong Il said:

"The Juche idea gives us a genuinely revolutionary world outlook of our time, the Juche age. This constitutes a major historic contribution made by the Juche idea to the development of humanity's thinking and to the cause of liberation of mankind." (*Ibid.*, p. 71.)

First of all, the guiding idea of revolution should give an elucidation of the world outlook, so that the popular masses can have correct opinion, viewpoint and attitude in regard of the world and their destiny.

People's opinion, viewpoint and attitude on the world have been developed over a long period.

The history of the world outlook was a history of struggle between two conflicting philosophical currents, that is, between materialism and idealism, between dialectics and metaphysics.

In this struggle Marxism signalled the victory of materialism and dialectics.

The emergence of the Marxist materialistic dialectical world outlook was a reflection of the contemporary requirements.

The appearance of the working class on the arena of history ushered in a new era in human history. The new historical conditions under which the revolution against capital had started, urgently demanded a revolutionary idea which would bring home the inevitability of the downfall of capitalism and the triumph of socialism to the working class who had risen up in the struggle.

The most important question in this was to vanquish the idealism and metaphysics which had sanctified the domination of reactionary capital and preached its eternity, and to elaborate a scientific world outlook of the working class. The materialistic dialectical world outlook came into being as a reflection of this requirement of the times.

But the times far advanced after that. The steady expansion and development of the revolution which had started with the emergence of the working class gave birth to a new age when the working masses who had been the object of history appeared as its masters.

The progress of the times is accompanied by the development of the world outlook. The new age when the working class and other working masses appeared on the scene as a great force dominating the world demanded a new world outlook which would enable them to hew out their own destiny independently and creatively as its masters and to realize successfully the historic cause of national liberation, class emancipation and human freedom. This historic task was brilliantly accomplished with the creation of the Juche idea.

What is the originality of the Juche world outlook which reflects the requirements of a new age?

First, the Juche world outlook is fresh and unique in its philosoph-

ical principle that forms its foundation.

The dear leader Comrade Kim Jong Il said:

"The Juche idea which elucidates the world outlook of a new age is fresh and unique in its philosophical principle that forms its foundation." (*Ibid.*, p. 73.)

The philosophical principle that forms the foundation of the Juche idea, first of all, gives a correct answer to the fundamental question of philosophy newly raised with man as the main factor.

The philosophical principle is, by nature, a principle which gives an answer to the basic question of philosophy. The content and originality of philosophical principle are, therefore, determined by how the basic question of philosophy is raised and solved.

In the past the relations between matter and consciousness, between being and thinking were regarded as the basic question of philosophy. The Marxist materialistic principle concerning the priority of matter and being gave a scientific solution to this question.

Since the question of the world's origin had been made clear by the materialistic viewpoint, the Juche idea raised a new problem concerning the position and role of man in the world as the basic question of philosophy and gave an answer to the question of who is the master of the world and where is the force to transform the world. In other words, the Juche idea raised a new problem concerning the position and role of man in the world as the basic question of philosophy and elucidated that man is the master of everything and decides everything.

The philosophical principle that forms the foundation of the Juche idea is also based on a new elucidation of man.

The dear leader Comrade Kim Jong Il said:

"The philosophical principle of the Juche idea which clarifies the position and role of man as master of the world is based on a new elucidation of man." (*Ibid.*, p. 73.)

The correct elucidation of man is an important problem to be solved in the world outlook and a prerequisite to the explanation of man's position and role in the world.

The question on man had been also discussed a great deal by preceding philosophies, but it was confined mostly to abstract views on pure man, to the exclusion of social relations. To say nothing of the idealists, the metaphysical materialists, too, regarded man not as a

collective social being but as an isolated individual.

It is Marxism that raised and made clear the question of man's substance in social relations. Considering that man lived and developed in social relations, Marxism defined man's substance as an integral whole of social relations. This is a view that regards man as a social being and marks a big stride in a scientific understanding of man.

The essential features of man as a social being were elucidated in a scientific way for the first time in history by the Juche idea.

Considering man in social relations the Juche idea cast a new light on his essential features. It expounded that man is a social being with Chajusong, creativity and consciousness, and thus gave a perfect philosophical elucidation of man.

The clarification by the Juche idea of the philosophical principle that man is the master of everything and decides everything, on the basis of the scientific explanation of man as a social being, was a philosophical discovery which brought about a new change in the world outlook.

The philosophical principle that forms the foundation of the Juche idea is a new principle based on the premise of materialistic and dialectical viewpoint.

The idea that man is the master of everything and decides everything, in other words, the idea that man is the master of the world and his own destiny and is the transformer of the world and the shaper of his destiny, is fundamentally opposed to idealism and metaphysics. Idealism leads to mystical theory that the world and man's destiny are controlled by the supernatural "might", while metaphysics leads to the fatalistic belief that everything in the world is immutable and, accordingly, man must be obedient to his predetermined destiny.

Marxism elucidated the materialistic and dialectical principle that the world consists of matter and changes and develops without letup, thus dealing a blow to mysticism and fatalism.

The idea that man is the master of the world and his own destiny and is able to transform the world and shape his destiny, is based on the premise of the materialistic and dialectical viewpoint which denies mysticism and fatalism. That man is the master of the world and his own destiny means that he is a material being which does not depend on the supernatural "might" and, at the same time, a special material being which dominates other material beings. It is based on the premise of the materialistic viewpoint opposed to idealism. That man

can transform the world and shape his destiny means that the world is not immutable but changes and develops without letup, the real world is transformed and changed by man's positive role and man's destiny shaped on his own initiative. This is based on the premise of dialectics fundamentally opposed to metaphysics.

Thus, the philosophical principle of the Juche idea is newly elucidated on the premise of the dialectical materialistic principle which denies mysticism and fatalism.

Second, the originality of the Juche idea lies in the fact that it is a world outlook centring on man.

The dear leader Comrade Kim Jong Il said:

"The Juche idea uniquely defined the domination of the world by man who is the highest-developed product in the material world, as well as the principles of its transformation and progress, thus shedding a new light on the foundation of the world outlook. The world outlook based on the philosophical principle of Juche is a world outlook which is centred on man." (*Ibid.*, p. 74)

The philosophical principle constitutes the foundation of the world outlook. Therefore, the philosophical principle defines the character and content of the world outlook which is based on it.

The philosophical principle of Juche is a principle which uniquely elucidates the domination of the world by man and the principles of its transformation and progress. The world outlook based on this philosophical principle cannot but be a new and unique world outlook which centres on man.

The world outlook based on the philosophical principle of Juche throws a new light on the viewpoint and attitude towards the world with man at the centre.

There have been various types of world outlook in history, but there was none that clearly indicated the viewpoint and attitude towards the world placing man at the centre.

* In history there existed a religious world outlook placing "God" at the centre, an idealistic world outlook with spirit at the centre and a materialistic world outlook centring on matter in general.

Even the materialists who regarded the world as a material world in

the past, to say nothing of the theologians and idealists who considered it as a world of absurd "God" or spirit, could not put forward the viewpoint and attitude towards the world with man at the centre.

* Of course, there was a thinking of philosophy called human philosophy for it laid stress on the dignity of man, but it failed to give scientific elucidation of the world outlook and the socio-historical outlook, placing man at the centre. Therefore, it cannot be called a man-centred world outlook.

The Juche idea defined man as the master who dominates the world, not merely as part of it, and thus established a new world outlook which, unlike preceding ones, regards the world and its changes and progress with man, its master, at the centre. The world outlook of Juche throws light on the viewpoint and stand on the world with which one approaches the world from the angle of human interests and deals with the change and development of the world mainly on the basis of the activity of man. Herein lies one of the originalities and essential features of the Juche world outlook.

The Juche viewpoint and stand toward the world with man in the central place provide a sure guarantee for the independent and creative cognitional activities and practice of man who transforms the world and shapes his destiny.

Third, the originality of the Juche world outlook lies in the fact that the Juche idea established a new view of social history.

The dear leader Comrade Kim Jong Il said:

"The Juche idea which clearly showed the man-centred viewpoint and stand towards the world provided a new view of social history." (*Ibid.*, p. 75.)

The view of social history is one of the important theoretical problems which have long been discussed in philosophy.

In the years prior to Marxism, even those who had advocated materialism or dialectics adhered to the idealistic stand towards social history.

Marxism made it clear that, like nature, society belongs to the material world and changes and develops in accordance with the general laws that govern the development of this world, and thus

disproved the idealistic view on social history. Regarding the course of social development as that of natural history, Marxism advanced a theory that social being defines social consciousness, by applying dialectical materialism to social history and, on this basis, theoretically generalized the objective inevitability of the changes and development of the productive forces and the relations of production, basis and superstructure.

While admitting the general laws of development of the material world which affect social history, the Juche idea expounded the laws which are peculiar to social history. Herein lies a great service the Juche idea rendered in perfecting the working-class outlook on social history.

The Juche idea indicated new and unique principles of social history which form the basic content of the Juche outlook on history.

The dear leader Comrade Kim Jong Il said:

"The principle of social history that the subject of history is the masses of the people, that socio-historical movements are their independent and creative movements and that their consciousness of independence plays the decisive role in the revolutionary struggle, forms the basic content of the Juche-based view of history. This provides a new elucidation on the essence, character and motive force of socio-historical movement, the movement of the subject." (*Ibid.*, p. 75.)

The Juche-based view of social history gives a new light on the essence, character and motive force of socio-historical movement.

The subject of history is the masses of the people.

The socio-historical movement is a struggle of the masses of the people, the subject, to transform nature and society in accordance with their will and requirements and carve out their destiny.

The socio-historical movement as the movement of the subject assumes an independent and creative character. In other words, it is an independent movement of the masses of the people to live and develop as the masters of the world and their destiny and their creative movement to transform nature, society and themselves.

This movement is given an impetus to by the independent consciousness of the masses of the people. The latter makes it possible to step up the former with success by rousing the revolutionary enthusiasm and creative activity of the masses of the people.

The Juche idea established the new viewpoint and stand which see historical development and social revolution with the popular masses, the subject, at the centre. This means that the Juche-based view of social history propounded a new viewpoint and stand which approaches the history of mankind and social revolution proceeding from the interests of the working masses and the development of social history and social revolution with their activities as the main factor.

The Juche idea which indicated the man-centred world outlook and the view of social history brought about a great change in the development of world outlook. The revolutionary world outlook of the working class had been established by Marxism for the first time, and it was developed by the Juche idea onto a new, higher plane.

The Juche idea, the revolutionary world outlook representing a new era in history, the Juche age, is rightly leading the onward movement of mankind aspiring to independence and sovereignty, socialism and communism, while sweeping away all the reactionary and counterrevolutionary currents of thoughts.

b. The Juche Idea Marks a New, Higher Stage in the Development of the Working-Class Revolutionary Theory

The dear leader Comrade Kim Jong Il said:

"The Juche idea marked a new, higher stage in the development of the working-class revolutionary theory. Therein lies another historic contribution of the Juche idea to the revolutionary cause of the working class and the cause of liberation of humanity." (*Ibid.*, p. 76.)

An age had passed and the revolutionary movement had gone a long way since the birth of the revolutionary theory of the working class. We have witnessed a new era in history different from the age in which the revolutionary movement of the working class took place only in European capitalist countries with developed productive forces, the Juche age in which the revolutionary movement is conducted far and wide and all the oppressed and exploited working masses enter the arena of history as masters and carve out the history and their destiny independently and creatively.

Revolutionary practice in the new era demanded that the revolutionary theory be developed in a way which was suited to new historic conditions. The new era, the Juche age, urgently demanded a new theory which would indicate the road to realize the Chajusong of the broad popular masses who appeared as the masters of history and achieve national liberation, class emancipation and human freedom. This demand was met successfully by the Juche idea.

To begin with, the Juche idea propounded the basic principle of revolution and thus rendered it possible to evolve new revolutionary theories required by our time.

The dear leader Comrade Kim Jong Il said:

"The Juche idea propounded the basic principle of revolution that the masses of the people are masters and the motive force of the revolution and construction and, on this basis, rendered it possible to evolve new revolutionary theories required by our time." (*Ibid.*, p. 76.)

The basic principle of revolution is a principle which evolves the most essential features of the revolutionary movement; it is a principle which constitutes the basis of all theories, strategies and tactics on the revolution and construction. Only when this principle is correctly propounded, can the whole content of the revolutionary theory to be evolved on its basis be a scientific and revolutionary one and demonstrate its might in the revolution and construction.

By newly elucidating the basic principle of revolution that the masters of the revolution and construction are the masses of the people and that they are also the motive force of the revolution and construction through a scientific generalization of the new historical conditions, the Juche idea made it possible to develop the revolutionary theory onto a new, higher stage in keeping with the requirements of our time.

The Juche idea which evolved the basic principle of the revolution is the sound basis on which to develop the revolutionary theory of the Juche age. Developing the revolutionary theory on the basis of the Juche idea means expounding the principles and general laws governing the revolutionary movement with the working masses, the masters of the revolution and construction, at the centre. In other words, it means throwing light upon the laws governing the change and development of the position and role of the working masses, the

masters of the revolution, in the revolutionary struggle and upon the strategy and tactics guaranteeing the victory of revolution, proceeding from their Chajusong, creativity and consciousness.

Developing a revolutionary theory with the working masses at the centre is a requirement of revolutionary movements in the Juche age.

In our time when the working masses have established themselves as the masters of the world and when revolutionary struggles are being waged with a far-reaching scope on the strength of their consciousness of independence and creativeness, the principles and laws of revolutionary movements can be elucidated correctly only by developing a revolutionary theory with the working masses at the centre.

By this method the Juche idea has made it possible to fully elaborate on the revolutionary theory aimed at realizing Chajusong for the working masses; and it has consummated the revolutionary theories of the working class to include those on national liberation; class emancipation and human freedom, and to be a perfect communist theory of social and natural transformation and human remoulding.

Placing the working masses at the centre in the development of a revolutionary theory is a sure guarantee for evolving the revolutionary theory and strategy and tactics in accordance with the true characteristic of the revolutionary movement.

Every revolutionary movement is an undertaking for and by the working people. Therefore, a revolutionary theory and strategy and tactics should naturally champion their interests and enhance their role. It can be said that the value of a theory depends upon how well it advocates the interests of the popular masses, and that the effectiveness of strategy and tactics depends on how well they enhance the role of the popular masses.

By basing itself on the Chajusong, creativity and consciousness of the popular masses, the Juche idea made it possible to evolve the theory, strategy and tactics which would champion their basic interests and provide the proper way to give rein to their high revolutionary zeal and inexhaustible creativeness. This is how the revolutionary theory of the working class has become a most powerful one which is able to champion the interests of the working masses thoroughly and enhance their role to the utmost.

Next, the Juche idea serves as a guideline which shows a correct approach to the preceding revolutionary theories.

The dear leader Comrade Kim Jong Il said:

"The Juche idea serves as a guideline which shows a correct approach to the preceding revolutionary theories."

(*Ibid.*, p. 78.)

The theory of a new era is related to the theories of the preceding age and created by developing them in keeping with the new historical conditions. Therefore, the question of how to approach the preceding revolutionary theories poses as an important principled matter in developing the revolutionary theory of the working class.

The preceding revolutionary theories of the working class were advanced on the premise of the conditions and tasks of the past times which were different from today, but they have a community of class idea and mission with the revolutionary theory based on the Juche idea. These revolutionary theories are based on the common class idea which serves the revolutionary cause of the working class and charged with a mission to make a contribution to realizing the Chajusong of the working class and other working masses. Therefore, the revolutionary theory based on the Juche idea is closely related with and the successor to the preceding revolutionary theories of the working class.

But the Juche idea is a theory which strictly adheres to the creative stand towards the existing theories and experiences and an original theory different from the preceding theories in its ideo-theoretical foundations, system and content.

By laying down the principle of creatively approaching the existing theories and experiences, the Juche idea makes it possible to apply and develop the preceding revolutionary theories to suit the requirements of revolutionary practice in our time.

In particular, the Juche idea maintains the position of firmly defending and realizing the Chajusong of the working class and other working masses, and thus makes it possible to accurately identify and eliminate all kinds of opportunism, including revisionism which gives up the cause of revolution halfway or denies class struggle, and uphold the class principle and the spirit of uninterrupted revolution in the revolutionary theories of the working class.

The Juche revolutionary theory is the genuinely revolutionary theory of the working class in the Juche era and is the undying communist revolutionary theory which will be ever-victorious along with the struggle for the Chajusong of the working masses.

As seen above, the Juche idea has developed the revolutionary theory of the working class into a perfect communist revolutionary theory of the Juche era. Precisely herein lies the historic significance of the Juche idea which has made an immortal contribution to the development of human thought and to the cause of liberation of humanity.

c. The Juche Idea Has Brought about a Tremendous Change in Revolutionary Struggle

The dear leader Comrade Kim Jong Il said:

"A great idea gives rise to great practice. The great Juche idea which throws a new light on the philosophical principle and on the laws of socio-historical movement, the revolutionary movement, and gives scientific elucidation of the guiding principles of revolution and construction, has brought about a tremendous change in revolutionary practice." (*Ibid.*, pp. 78-79.)

A great idea which is applied to reality changes into a great material strength and brings about a great victory.

With its truthfulness and correctness the Juche idea has won a great victory in the Korean revolution and opened up a new era in which the world revolution makes victorious progress.

In the first place, the Juche idea has been brilliantly applied to the Korean revolution and has won a great victory.

The dear leader Comrade Kim Jong Il said:

"The Juche idea has been brilliantly applied, above all, to the Korean revolution and has won a great victory." (*Ibid.*, p. 79.)

The Korean revolution is guided by the Juche idea, and all its victories would be inconceivable without this idea. Under the banner of the Juche idea, the Korean revolution could get rid of its birth-pains caused by flunkeyism and dogmatism and has been able to triumphantly advance on the arduous road of struggle, getting over various difficulties and trials.

The Juche idea has led the revolution and construction straight along the new road which had never been trodden by others before.

The Korean revolution has paved an absolutely correct path for

national liberation in a colony and opened a shortcut to socialism. It has created a socialist new life which the world's people call a "model of socialism", and is successfully pioneering the untrodden path to socialism and communism.

Because the Juche idea illuminates the way, the Korean people have been able to advance along the shortest route and thus achieve in a brief period of time a great victory in the struggle for independence, sovereignty and socialism, a success which is amazing to the world.

The Juche idea has become a solemn reality in Korea. The history-making changes and great creations worked out by the Korean people are precious fruit of this idea. Very proud and honoured by the brilliant victory and results attained under the banner of the Juche idea, the Korean people are now struggling for the historic cause of transforming the whole society in accordance with this idea.

Further, the Juche idea is exerting a great influence on the contemporary revolutionary movements to build a new world of independence.

The dear leader Comrade Kim Jong Il said:

"Because it reflects the common aspiration of the world's people to Chajusong, the Juche idea is exerting a great influence on the contemporary revolutionary movements to build a new world of independence." (*Ibid.*, pp. 79-80.)

The Juche idea has brought about a great change in the development of the contemporary revolutionary movements. It is because the Juche idea reflects the common aspiration of the world's people to Chajusong.

It has opened up a new revolutionary road, a broad avenue along which to advance the revolution in an independent and creative manner.

The revolution should be made independently and creatively by the people of each country.

Our era, when the revolutionary movement is making progress through diverse forms with the national state as one unit, demands that the people of each country properly play the role of masters with a high degree of awareness that they are the masters of revolution. This is more urgent in the countries where there is a great influence of wrong ideologies such as worship of great powers and dogmatism.

By clearly showing how to make a revolution in an independent

and creative manner to meet this very demand, the Juche idea has enabled the people of each country to have a strong sense of responsibility as the masters of the revolution, ridding themselves of the fetters of all outdated thoughts hampering independent progress; and it had also helped them to work out a policy which is suitable to the actual conditions in their country, according to their own views and belief, and to exploit their own creativeness to push ahead with the revolution.

The opening up of the way to stage a revolution in an independent and creative manner has encouraged the people under different conditions of history and at different stages of development to carry on, confident of victory, the vigorous struggle to achieve national liberation and class emancipation and build socialism and communism.

Next, the Juche idea has paved a new road of the international communist movement advancing on the basis of Chajusong, and has brought about a new era of progress in international relations.

Chajusong should be a fundamental principle of relations between parties and between countries. The communist movement is an independent movement of the party and people in every country aimed at doing away with all types of subjugation and inequality and becoming the true masters of their destiny. So there should be neither superior-subordinate relations nor master-servant relations in this movement. Chajusong is the life and soul for every country and people, and no relations of domination and submission, order and obedience could be permitted between them.

The Juche idea defined Chajusong as the fundamental principle of the relations between the parties and between countries, and thus helped towards a change in the international communist movement and the development of international relations. Today the principle of Chajusong is displaying still greater vitality as a steadfast principle that guarantees the development of the international communist movement and determines the relationship between the Communist and Workers' Parties. It also serves as a recognized principle of development of international relations among newly-independent countries and many countries of the world with different social systems and as a powerful weapon against the imperialists who subjugate other nations and impose inequality upon them.

Indeed, the Juche idea is an immortal banner of struggle, a banner

of victory, for the popular masses in their endeavour to create a new world and shape their own destiny.

By giving a profound scientific exposition of the historic significance of the Juche idea the dear leader Comrade Kim Jong Il has made a great historic contribution to extensively proving the greatness and originality of the Juche idea and to increasing its unusual attraction and indestructible vitality to the extreme.

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